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Practical Divinity

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IN THIRTY VOLUMES:

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SOMETIMES FELLOW OF LINCOLN COLLEGE, OXFORD.

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SOMETIME BISHOP OF NORWICH.

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EXTRACTS
FROM
THE WORKS

OF
DR. REYNOLDS,
SOMETIME BISHOP OF NORWICH.

SERMON I.

THE VANITY OF THE CREATURE.

ECCLES. i. 14.

I have seen all the works that are under the sun; and, behold, all is vanity and vexation of spirit.

To HAVE a self-sufficiency in being and operation, and to be unsubordinate to any further end above himself, as it is utterly repugnant to the condition of a creature, so to man especially; who, besides the limitedness of his nature, as he is a creature, hath contracted much deficiency, as he is a sinner. God never made him to be an end unto himself, to be the centre of his own motions, or to be happy only by reflection on his own excellencies. Something still there is without him, unto which he moves, and from whom God hath appointed that he should reap, either preservation in, or advancement and perfection unto, his nature. What that is, upon which the desires of man ought to fix, as his rest and end, is the main discovery that the wise man makes in this book; and he doth it by an historical and penitential review of his former inquiries: From whence he states the point in two main conclusions. I. The creature's insufficiency, in the beginning of the book: "Vanity of vanities, all is vanity." II. Man's duty to God, and God's all-sufficiency to man, in the end of the book: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty," the whole end, the whole happiness "of man."

I. The former of these two, namely, the insufficiency of the creature to satiate the desires of the soul of man, is the point I am now to speak of. For understanding whereof,

we must know, that it was not God in the creation, but sin and the curse which attended it, that brought this vanity and vexation upon the creature. God made every thing in itself very good; and therefore very fit for the desires of man, some way or other, to take satisfaction from. So the meanest of the creatures were at first filled with so much goodness, as did not only declare the glory of God, but in their rank likewise minister content to the mind of man. It was the sin of man that filled the creature with vanity, and it is the vanity of the creature that fills the soul of man with vexation. As sin makes man come short of glory, which is the rest of the soul in the fruition of God in himself; so doth it make him come short of content too, which is the rest of the soul in the fruition of God in his creatures. Sin took away God's favour from the soul, and his blessing from the creature; it put bitterness into the soul, that it cannot relish the creature; and it put vanity into the creature, that it cannot nourish nor satisfy the soul.

The desires of the soul can never be satisfied with any good, till they find in it these two qualities, Proportion and Propriety.

1. Nothing can satisfy the desires of the soul, till it bears a fitness thereto: For it is with the mind as with the body; the richest attire that is, if it be either too loose or too strait, however it may please a man's pride, must needs offend his body. Now nothing is proportionable to the mind of man, but that which hath reference to it, as it is a spiritual soul. For though a man have the same sensitive appetite about him, which we find in beasts; yet, inasmuch as that appetite was in man created subordinate to reason, and obedient to the spirit, it can never be fully satisfied with its object, unless that likewise be subordinate and linked to the object of the superior faculty, which is God. So then the creature can never be proportionable to the soul of man, till it bring God along with it: So long as it is empty of God, so long must it needs be full of vanity and vexation.

But now it is not sufficient that there be proportion, unless withal there be propriety: For **God** is as proportionable a good to the nature of devils, as well as of men or good angels; yet no good comes by that to them, because He is none of their **God**, they have no interest in Him. Wealth is as commensurate to the mind and occasions of a beggar as of a Prince; yet the goodness and comfort of it extend not unto him, because he hath no propriety in any. Now sin hath taken away the propriety which we have in **God**, hath unlinked that golden chain, whereby the creature was joined to **God**, and **God** with the creature came along to the mind of man. So that till we can recover this union, and make up this breach again, it is impossible for the soul of man to receive any satisfaction from the creature alone: Though a man may have the possession of it as a naked creature, yet not the fruition of it as a good creature; for the creature is not good to any, but by the blessing and word accompanying it. And man naturally hath no right to the blessing of the creature; for it is godliness which hath the promises, and by consequence the blessing, as well of this, as of the other life. And **God** is not reconciled to us, nor re-united to the creature, but only in and through **CHRIST**. So then the mind of man is fully satisfied with the creature, only when it finds **God** and **CHRIST** together in it: **God** making the creature suitable to our inferior desires, and **CHRIST** making both **God** and the creature ours; **God** giving proportion and **CHRIST** giving propriety.

These things thus explained, let us now consider the insufficiency of the creature to confer, and the unsatisfiableness of the flesh to receive, any solid satisfaction from any of the works which are done under the sun. Man is naturally a proud creature, of high projects, of unbounded desires; ever framing to himself I know not what imaginary felicities, which have no more proportion to real and true content, than a king on a stage, to a King on a throne, than the houses which children make of cards, to a Prince's palace. Ever since the fall of **ADAM**, he hath an itch in him to be a **God** within himself, the fountain of his own

goodness: Loth he is to go beyond himself, or what he thinks properly his own, for that in which he resolveth to place his rest. But, alas! after he had toiled out his heart, and wasted his spirits, in the most exact inventions that the creature could minister to him, **SOLOMON** here, the most experienced for inquiry, the most wise for contrivance, the most wealthy for compassing such earthly delights, hath, after many years sifting out the finest flour, and torturing nature to extract the most exquisite spirits which the varieties of the creature could afford, at last pronounced of them all, that they are “vanity and vexation of spirit:” Like thorns, in their gathering they prick; that is their vexation: And in their burning, they suddenly blaze and consume away; that is their vanity. Vanity in their duration, frail and perishable things; and vexation in their enjoyment, they but disquiet the heart. “The eye,” saith **SOLOMON**, “is not satisfied with seeing, nor the ear with hearing:” Notwithstanding they be the widest of all the senses, can take in more abundance with less satiety, and serve more immediately for the supplies of the reasonable soul; yet a man’s eye-strings may even crack with vehemency of poring, his ears may be filled with all the variety of harmonies, and yet still his soul within him be as greedy to see and hear more, as it was at first.

Who would have thought that the favour of a Prince, the adoration of the people, the most conspicuous honours of the court, the liberty of utterly destroying his most bitter adversaries, the sway of the state, the concurrency of all the happiness, that wealth, or honour, or intimacy with the Prince, or Deity with the people, or extremity of luxury could afford, would possibly have left any room in the heart of **HAMAN** for discontent? And yet do but observe, how the want of one Jew’s knee (who dares not give divine worship to any but his **Lord**) blasts all his other glories, brings a damp upon all his other delights, makes his head hang down, and his mirth wither: So little leaven was able to sour all the Queen’s banquet, and the King’s favour. Nay **SOLOMON**, a man that did not use the creature

with a sensual, but with a critical fruition, “to find out that good which God had given men under the sun,” and that in such abundance of all things, learning, honour, pleasure, peace, plenty, magnificence, foreign supplies, royal visits, noble confederacies; even he was never able to repose his heart upon any, or all these things together, till he brings in the fear of the **Lord** for the close of all.

Lastly, Look on the people of Israel: God had delivered them from a bitter thraldom, had divided the sea before them, and destroyed their enemies behind them; had given them bread from heaven, and fed them with angels’ food; had commanded the rock to satisfy their thirst, and made the Canaanites to melt before them; his mercies were magnified with the power of his miracles, and his miracles crowned with the sweetness of his mercies; besides the assurance of great promises to be performed in the Holy Land: And yet, in the midst of all this, we find nothing but murmuring and repining. God had given them meat for their faith, but they must have meat for their lust too. It was not enough that God showed them mercies, unless his mercies were dressed up, and fitted to their palate: “They tempted God, and limited the Holy One of Israel,” saith the Prophet. So infinitely unsatisfiable is the fleshly heart of man, either with mercies or miracles, that bring nothing but the creatures to it.

The ground whereof is, the vast disproportion which is between the creature and the soul of man, whereby it comes to pass, that it is absolutely impossible for one to fill up the other. The soul of man is a substance of unbounded desires; and that will easily appear, if we consider him in any estate, either created or corrupted.

In his created estate he was made with a soul capable of more glory, than the whole earth, or all the frame of nature, though changed into one Paradise, could afford him: For he was fitted to so much honour, as an infinite and everlasting communion with God could bring along with it. And God never in the creation gave any creature a proper capacity of a thing, to which he did not withal implant such motions and desires in that creature, as should be

somewhat suitable to that capacity, and which might (if they were preserved entire) have brought him to the fruition of that good which he desired. For notwithstanding it be true, that the glory of God cannot be attained, by virtue of any action which man either can, or ever could have performed: Yet God was pleased out of mercy, for the magnifying his name, the communicating of his glory, the advancement of his creature, to enter into covenant with man; and for his natural obedience to promise him a supernatural reward.

This, I say, was even then out of mercy, inasmuch as **ADAM**'s obedience of works could no more in any virtue of its own, but only in God's merciful contract and acceptance, merit everlasting life, than our obedience of faith can now. Only the difference between the mercy of the first and second covenant, (and it is a great difference,) is this: God did out of mercy propose salvation to **ADAM**, as an infinite reward of such a finite obedience, as **ADAM** was able by his own created abilities to have performed; as if a man should give a day-labourer an hundred pounds for his day's work, which perform indeed he did by his own strength, but yet did not merit the thousandth part of that wages which he receives. But God's mercy to us is this, That He is pleased to bestow upon us, not only the reward, but the work and merit which procured the reward; that He is pleased in us to reward another man's work, even the work of **CHRIST** our Head: As if when one Captain had by his own wisdom discomfited and defeated an enemy, the Prince notwithstanding should reward his service with the advancement of the whole army which he led. But this by the way: Certain in the mean time it is, that God created man with such capacities and desires, as could not be limited with any, or all the excellencies of his fellow and finite creatures.

Nay, look even upon corrupted nature, and there we shall still discover this restlessness of the mind of man, though in an evil way, to promote itself. Whence arise distractions of heart, thoughts for to-morrow, rovings of the soul after infinite varieties of earthly things, sparkles

of endless thoughts, those secret flowings, and ebbs, and tempests of that sea of corruption in the heart of man ; but because it can never find any thing on which to rest, or that hath room enough to entertain so ample a guest ? Let us then look a little into the particulars of that great disproportion and insufficiency of any, or all the creatures under the sun, to make up an adequate happiness for the soul of man.

SOLomon here expresseth it in two words : “ Vanity,” and “ Vexation.” From the first of these we may observe a threefold disproportion between the soul and the creatures.

(1.) In regard of their nature, they are base in comparison of the soul of man. If we weigh the soul of man, and all the creatures under the sun together, we shall find them lighter than vanity itself. All the goodness and honour of the creature arise from one of these two grounds: Either from man’s coining, or from GOD’s: Either from opinion imposed upon them by men, or from some real qualities which they have in their nature. Many things there are which have all that worth which they carry among men, not from their own qualities, but from human institution, or from some difficulties that attend them, or from some other outward imposition. When a man gives money for meat, we must not think there is any natural proportion of worth between a piece of silver and a piece of flesh ; for that worth which is in the meat is its own, whereas that which is in the money is by human appointment. The like we may say for titles of honour ; though they bring authority with them from other men, yet they do not of themselves, by any proper virtue of their own, put any solid merit into the man. Honour is but the raising the rate and value of man, it carries nothing of substance along with it ; as in raising the valuation of gold from twenty shillings to twenty-two, the matter is the same, only the estimation different. It is in the power of the King to raise a man out of prison, like JOSEPH, and give him the next place to himself.

This then is a plain argument of the baseness of any of

these things, in comparison of the soul of man, and by consequence of their great disability to satisfy the same: For can a man make any thing equal to himself? Can a man advance a piece of gold or silver into a reasonable, a spiritual, an eternal substance? A man may make himself like these things, he may debase himself into the vileness of an idol: "They that make them, are like unto them." He may undervalue and uncoin himself, blot out God's image and inscription, and write in the image and inscription of earth and SATAN; he may turn himself "into brass, and iron, and reprobate silver," as the Prophet speaks; but never can any man raise the creatures to the worth of man. "We are not redeemed with silver and gold, from our vain conversation," saith the Apostle. (1 Pet. i. 18.) And therefore these things are of too base a nature to be put into the balance with the souls of men; and that man infinitely undervalues the work of God, the image of God, the blood of God, who, for so base a purchase as money, or preferment, or any earthly respect, doth either hazard his own, or betray the souls of others.

This should teach all those, upon whom the **Lord** hath bestowed a greater portion of this fancied felicity, I mean, of money, honour, reputation, or the like: [1.] Not to trust in uncertain riches, not to rely upon a foundation of their own laying for satisfaction to their soul, nor to boast in the multitude of their riches; (for that is certainly one great effect of the deceitfulness of riches, to persuade the soul, that there is more in them than indeed there is;) and the Psalmist gives an excellent reason in the same place: "No man can by any means redeem his brother, nor give **God** a ransom for him."

And [2.] It may teach them, as not to trust, so not to swell with these things neither. If they cannot change an hair of a man's head, nor add an inch to his stature, they can much less make an accession of the least dram of merit, or real value to the owners of them. And surely, if men could seriously consider, that they are still members of the same common body, and that of a two-fold body, a civil and mystical body; and that though they haply may be the

more honourable parts in one body, yet in the other they may be less honourable ; that the poor, whom they despise, may in CHRIST's body have a higher room than they : As the Apostle saith, “Hath not God chosen the poor in this world, rich in faith ?” (*James* ii. 5.) I say, if men could compare things rightly together, and consider that they are but the greater letters in the same volume, and the poor the smaller ; though they take up more room, yet they put no more matter nor worth into the world which they compound, they would never suffer the tympany of pride, or contempt of their meaner brethren, to prevail within them. There was not one price for the soul of the poor man, and another for the rich ; there is not one table for CHRIST's meaner guests, and another for his greater ; but the faith is *a common faith*, the salvation *a common salvation*, the rule *a common rule*, the hope *a common hope* ; “one **LORD**, and one **SPRIT**, and one baptism ; and one **GOD** and **FATHER** of all ;” and one foundation, and one house : And therefore we ought to have “the same care and compassion one of another.”

2. Consider that goodness and value which is fixed to the being of the creature, implanted in it by **God** ; and even thus we shall find them absolutely unable to satisfy the desires of the reasonable soul. **God** is the **Lord** of all the creatures, they are but as his several monies ; He coined them all : So much then of his image as any creature hath in it, so much value it carries.

Now **God** hath more communicated Himself to man, than to any other creature. In his creation we find man made after the similitude of **God**, and in his restoration we find **God** made after the similitude of man, and man once again after the similitude of **God**. And now it is needless to search out the worth of the creature. Our **SAVIOUR** will decide the point : “What shall it profit a man, though he gain the whole world, and lose his own soul ? Or what shall a man give in exchange for his soul ?” To which of the creatures said **God** at any time, “Let us create it after our image ?” Of which of the angels said **He** at any time,

“Let us restore them to our image again?” There is no creature in heaven or earth, which is recompence enough for the loss of a soul. Can a man carry the world into hell with him, to bribe the flames, or corrupt his tormentors? No, saith the Psalmist, “His glory shall not descend after him.” (*Psalm xlix. 17.*) But can he buy out his pardon before he comes thither? No neither: “The redemption of a soul is more precious.” (*Ver. 8.*) We know the Apostle counts all things dung; and will God take dung in exchange for a soul? Certainly, beloved, when a man can sow grace in the furrows of the field, when he can fill his barns with glory, when he can get bags full of salvation, when he can plough up heaven out of the earth, and extract God out of the creatures; then he may be able to find that in them which shall satisfy his desires: But till then, let a man have all the curiosities of nature heaped into one vessel, let him be moulded out of the most delicate ingredients that the world can contribute, let there be in his body a concurrency of all beauty, in his nature an eminence of all sweetness, in his mind a conspiracy of the most choice varieties of all kinds of learning; yet still the spirit of that man is no whit more valuable, no whit more proportionable to eternal happiness, than the soul of an illiterate beggar. Difference indeed there is, and that justly, to be made between them in the eyes of men; which difference is to expire within a few years. And after the dust of the beautiful and deformed, of the learned and ignorant, of the honourable and base, are promiscuously intermingled, and death hath equalled all; then at last there will come a day, when all mankind shall be summoned naked, without difference of degrees, before the same tribunal; when the crowns of Kings, and the shackles of prisoners, when the robes of Princes, and the rags of beggars, the courtier’s luxury, and the scholar’s curiosity, shall be laid aside; when all men shall be reduced to an equal plea, and without respect of persons, shall be doomed according to their works; when **NERO** the persecuting Emperor shall be thrown to hell, and **PAUL** the persecuted

Apostle shall shine in glory ; when the learned Scribes and Pharisees shall gnash their teeth, and the ignorant, and (as they term them) cursed people shall see their SAVIOUR ; when the curious subtleties of choice wits, the knotty questions and strife of words, the disputes of reason, the variety of reading, the circle of learning, pursued with so much eagerness by the more ingenious spirits of the world, shall be pronounced but the thin cobwebs of a better-tempered profaneness ; and, lastly, when the poor despised profession of the power of Christianity, a trembling at the word of GOD, a scrupulous forbearance, not of oaths only, but of idle words, a tenderness and aptness to bleed at the touch of any sin, a boldness to withstand the corruptions of the times, ~~a~~ conscience of but the appearance of evil, a walking mournfully and humbly before GOD, and heroical resolution to be strict and circumspect, to walk in an exact holiness, in the midst of a crooked and perverse generation, the so much scorned peevishness of a few silly unregarded hypocrites, as the world esteems them, shall from the mouth of GOD himself, be declared to have been the true and narrow way which leadeth unto salvation ; and the enemies thereof shall, when it is too late, be driven to that desperate confession, “ We fools counted their life madness, and their end to have been without honour ; how are they reckoned amongst the saints, and have their portion with the ALMIGHTY ! ”

A second branch of the disproportion between the soul of man and the creatures, arising from the vanity thereof, is their deadness, unprofitableness, inefficacy by any virtue of their own, to convey or preserve life in the soul.

Happiness, in the Scripture phrase, is called life, consisting in a communion with GOD in his holiness and glory. Nothing then can truly be a prop to hold up the soul, which cannot either preserve that life which it hath, or convey that which it hath not. “ Charge those,” saith the Apostle, “ that are rich in this world, that they be not high-minded, neither trust in uncertain riches, but in the living GOD.” (*1 Tim. vi. 17.*) He opposeth the life of GOD, to the

vanity and uncertainty, the word is, to the *inevidence of riches*, whereby a man can never demonstrate, to himself or others, the certainty or happiness of life. “ Let your conversation be without covetousness ; ” that is, Do not make an idol of the creature ; do not heap vessels full of money together, and then think that you are all sure : The creature hath no life in it ; nay, it hath no truth in it neither : There is deceit and cozenage in riches ; but, saith he, “ Let your conversation be with content ; ” consider that what you have is the portion which GOD hath allotted you, that food which he findeth most convenient for you ; he knows that more would but cloy you with pride and worldliness ; that you have not wisdom, humility, faith, heavenly-mindedness enough to concoct a more plentiful estate : And therefore receive your portion from him, trust his wisdom and care over you ; for he saith, “ I will not fail thee, nor forsake thee.”

The life which we fetch from the cistern, is a vanishing life : There is still, after the use of it, less left behind than there was before ; but the life which we fetch from the Fountain, is a fixed, an abiding life, as ST. JOHN speaks ; or, as our SAVIOUR calls it, a life that abounds, like the pumping of water out of a fountain, the more it is drawn the faster it comes.

We grant, indeed, that the LORD, being the Fountain of life, doth allow the creature, in regard of life temporal, some concurrence in the work of preserving life in us. But we must also remember, that the creatures are but GOD’s instruments in that respect ; and that, not as servants are to their masters, living instruments, able to work without concurrence of the superior Cause ; but dead instruments, which therefore must never be separated from the Principal. Let GOD subduct from them that concourse of his own which actuates and applies them to their several services, and all the creatures in the world are no more able to preserve the body, than an axe and a hammer to erect some stately edifice. It is not the corn or the flour, but the staff of bread, which supports the life ; and that is not any

thing that comes out of the earth, but something which comes down from heaven, even the blessing which sanctifies the creature: “ For man liveth not by bread alone, but by the word which proceedeth out of God’s mouth.”

The creature cannot hold up itself, much less contribute to the subsistence of other things, unless God continue the influence of his blessing upon it. As soon as CHRIST had cursed the fig-tree, it presently “ withered and dried up from the roots;” to show that it was not the root alone, but the blessing of CHRIST, which did support the fig-tree. The creatures, of themselves, are indifferent to contrary operations, according as they have been by God severally applied. Fire preserved the three children in the furnace, and the same fire licked up the instruments of the persecution. The same sea was a sanctuary to Israel, and a grave to Egypt: JONAH had been drowned, if he had not been devoured; the latter destruction was a deliverance from the former, and the ravin of the fish a refuge from the rage of the sea. Pulse kept DANIEL in good liking, which the meat of the King’s table could not do the other children: For, indeed, “ life is not a thing merely natural, but of promise,” as the Apostle speaks; let the promise be removed, and however a wicked man lives as well as a righteous man, yet his life is but a breathing death, only the cramming of him to a day of slaughter. When the blessing of God is once subducted, “ though men labour in the very fire,” turn their vital heat with extremity of pains into a very flame, yet the close of all their labour will prove nothing but vanity, as the Prophet speaks. We should therefore pray unto God that we may live, not only by the creature, but by the word which sanctifieth the creature, that we may not lean upon our substance, but upon God’s promises, and may still find God accompanying his own blessing unto our soul.

But here the vanity and wickedness of worldly men is justly to be reproved, who rest on the creature as on the only comfort of their life, who count it their principal joy, “ when their corn, and wine, and oil increase,” sacrifice

“ to their own net,” which is the idolatry of covetousness, so often spoken of by the Apostle, when all the trust, and hope, and glory, and rejoicing which men have is in the creature, and not in God. “ They boast,” saith the Psalmist, “ in the multitude of their riches.” Nay, so much sottishness there is in the nature of man, and so much sophistry in the creature, that the proud fool in the Gospel, from the greatness of his wealth concludes the length of his life, “ Thou hast much goods laid up for many years ;” and the certainty of his mirth and pleasure, “ Take thine ease, eat, drink, and be merry.” Their inward thought is, that “ their house shall endure for ever, and their dwelling-places to all generations.” So prodigious a property is there in worldly things, to obliterate all notions of God out of the heart of a man, and to harden him to any impudent abominations. “ I spake unto thee in thy prosperity, saith the Lord, but thou saidst, I will not hear. According to their pasture, so were they filled : They were filled, and their heart was exalted : Therefore have they forgotten me.”

Now that we may be instructed how to use the creature, as becometh a dead and impotent thing, we may make use of these few directions : First, have thine eye ever upon the power of God, which alone animateth the creature to that pitch of life which is in it, and who alone hath infinite ways to weaken the strongest, or to arm the weakest creature against the stoutest sinner. Peradventure thou hast as much lands and possessions, as many sheep and oxen, as Job or Nabal ; yet thou hast not the lordship of the clouds ; God can harden the heavens over thee, he can send the mildew and canker into thy corn, and rot and murrain into thy cattle ; though thy barns be full of corn, and thy fats overflow with new wine, yet he can break the staff of thy bread, that the flour and the wine-press shall not feed thee ; though thou have a house full of silver and gold, he can put holes into every bag, and chinks into every cistern, that it shall all sink away like a winter torrent. God can either deny thee a power and will to enjoy it ; and this

is as sore a disease as poverty itself: Or else he can take away thy strength, that thou shalt not relish any of thy delicates; he can send a stone or a gout that shall make thee willing to buy, with all thy riches, a poor and a dis honourable health; and, which is yet worst of all, he can open thy conscience, and let in upon thy soul that lion which lies at the door, amaze thee with the sight of thine own sins, the experience of his terrors, the glimpses of hell, the frenzy of CAIN, the despair of JUDAS, the madness of ABRAHAM, the trembling of FELIX, which will damp all thy delights, and make all thy sweetest morsels as the white of an egg; at which pinch, however now thou admire and adore thy thick clay, thou wouldest count it the wisest bargain thou didst ever make, to give all thy goods to the poor, to feed with MICAIAH in a dungeon, on "bread of affliction, and water of affliction for many years together," that by these, or any other means thou mightest purchase that inestimable peace, which the whole earth, though changed into a globe of gold, or diamonds, cannot procure. So utterly unable are all the creatures in the world to give life, that they cannot preserve it from foreign or domestic assaults, nor remove those pressures which any way disquiet it.

Secondly, To remove this natural deadness of the creature, or rather to recompense it by the accession of a blessing from GOD, use means to reduce it to its primitive goodness. The Apostles show us the way, "Every creature of GOD is good, being sanctified by the word of GOD, and by prayer." In which place, because it is a text that comes into daily use with all sorts of men, it will be needful to unfold: (1.) What is meant by the Sanctification of the creature. (2.) How it is sanctified by the Word. (3.) How we are to sanctify it to ourselves by Prayer.

(1.) For the first, The creature is then sanctified, when the curse and poison which sin brought upon it is removed; when we can use the creatures with a clean conscience, and with assurance of a renewed and comfortable estate in them. It is an allusion to legal purifications and difference of meats.

(*Levit. xi.*) "No creature is impure of itself," saith the Apostle; in its own simple created nature: But inasmuch as the sin of man forfeited all his interest in the creature, because *eo ipso* a man is legally dead, and a condemned man is utterly deprived of the right of any worldly goods; and inasmuch as the sin of man hath made him, though not a sacrilegious intruder, yet a profane abuser of the good things which remain; partly by indirect procuring them, partly by despising the Author of them, by mustering up God's own gifts against Him in riot, luxury, pride, uncleanliness, earthly-mindedness, hereby it comes to pass, that "to the unclean, all things are unclean, because their minds and consciences are defiled." Now the whole creation being thus by the sin of man unclean, and by consequence unfitted for human use, it was requisite that the creature should have some purification before it was to be allowed men; which was indeed legally done in the ceremony, but really in the substance by CHRIST, who hath delivered in part, and will at last altogether deliver, the creatures from that vanity and malediction, unto which by reason of the sin of man they were subjected, and fashion them into the glorious liberty of the children of God, make them fit places for the saints to inhabit, or confer upon them a glory which shall be in the proportion of their natures a suitable advancement unto them, as the glory of the children of God shall be unto them. The blood of CHRIST doth not only renew and purify the soul and body of man, but wash away the curse which adhereth to every creature that man useth; doth not only cleanse and sanctify his church, but reneweth all the creatures. Those men then who keep themselves out of CHRIST, and are by consequence under the curse, their possessions likewise are under the curse; as their consciences, so their estates are still unclean: They eat their meat like swine rolled up in dirt, the dirt of their own sin and of God's malediction. The creature therefore is then sanctified, when the curse thereof is washed away by CHRIST.

(2.) Now Secondly, Let us see, how the creature is sanctified by the Word.

[1.] By Word we are not to understand the word of creation, wherein GOD spake, and all things were made good and serviceable to the use of man. For sin came after that word, and defaced as well the goodness which GOD put into the creature, as his image which he put into man. But by Word, I understand, First in general, GOD's command and blessing, which strengtheneth the creature unto those operations for which they serve: In which sense our SAVIOUR useth it, (*Matt. iv. 4,*) and elsewhere.

[2.] By that Word I understand particularly the fountain of that blessing, which the Apostle calls in general, “the word of truth,” and “the Gospel of salvation;” and this word is a sanctifying word: “Sanctify them by thy truth, thy word is truth.” And as it sanctifies us, so it sanctifies the creature too; it is the fountain, not only of eternal, but of temporal blessings; therefore CHRIST did not only say to the sick of the palsy, “Thy sins are forgiven thee,” but also, “Arise and walk;” intimating, that temporal blessings come along with the Gospel; it hath the “promise, as well of this life, as that to come.” Thus in general, the blessing or command of GOD, and the fountain of that blessing, the Gospel of salvation, sanctify the creature.

But yet neither by the blessing, nor the Gospel, is the creature effectually sanctified unto us, until it be by us apprehended with the word and promise; and this is done by faith; for the word, saith the Apostle, profited not those that heard it, because it was not mingled with faith. For faith hath this singular operation, to particularize and single out GOD and his promises unto a man's self; so then the “creature is sanctified by the word,” and blessing believed and embraced, whereby we come to have a nearer right and peculiarity in the creatures which we enjoy: For being by faith united to CHRIST, and made one with him, (which is that noble effect of faith, to incorporate CHRIST and a Christian together,) we thereby share with him in the inheritance, not only of eternal life, but even of the common creatures: Fellow-heirs we are, and co-partners with him;

therefore inasmuch as GOD hath appointed him to be Heir of all things, as the Apostle speaks, we likewise, in the virtue of our fellowship with him, must in a subordinate sense be heirs of all things too. "All is yours," saith the Apostle, "and you are CHRIST's, and CHRIST is GOD's." The saints, saith ST. AUGUSTINE, have all the world for their possession. And if it be here demanded how this can be true, since we find the saints of GOD often in great want, and it would doubtless be sin in them to usurp another man's goods upon presumption of that promise, that CHRIST is theirs, and with him all things:—

To this I answer, 1. In general; as CHRIST, though he were the Heir of all things, yet for our sakes became poor, that we by his poverty might be made rich; so GOD often pleaseth to make the faithful partake, not only in the privileges, but in the poverty of CHRIST; that even by that means they may be rich in faith and dependance upon GOD, "having nothing, and yet possessing all things."

2. All is ours in regard of Christian liberty; though our hands are bound from the possession, yet our consciences are not bound from the use of any.

3. Though the faithful have not in the right of their inheritance any monopoly or engrossment of the creatures to themselves, yet still they have, and shall have, the service of them all. That is thus: If it were possible for any member of CHRIST to stand absolutely in need of the use and service of the whole creation, all the creatures in the world should surely wait upon him, and be appropriated unto him. The moon should stand still, the sun go back, the lions should stop their mouths, the fire should give over burning, the rocks should gush out with water, all the creatures should muster up themselves to defend the body of CHRIST. But as no such absolute necessity shall ever be, so ordinarily we must learn to believe, that those things which GOD allows us, are best suited to our particular estate, GOD knowing us better than we do ourselves: That as less would haply make us repine, so more would make us full, and lift up our hearts against GOD, and set them on the world; so that "all is ours," not ab-

solutely, but subordinately, serviceably, accordingly to the exigence of our condition, to the proportion of faith, and furtherance of our salvation.

The Third particular inquired into, was, How we do, by Prayer, sanctify the creature to ourselves? This is done in these three courses:—

1. In procuring them. We ought not to set about any of our lawful callings, without a particular addressing ourselves to God in prayer. This was the practice of **NEHEMIAH** in the distress of his people: “I prayed unto the God of heaven, and then I spake unto the King.” And surely the Heathens themselves shall, in this point, rise up in judgment against many profane Christians, who look oftener upon their gold, than upon their God, as **SVLVIAN** speaks. We read often in their writings, that in any general calamity they did jointly implore the favour of their idolatrous gods; that in any matter of consequence, they made their entry upon it by prayer, commanding the success thereof to the providence of those deities which they believed. Insomuch that we read of **PUBLIUS SCIPIO**, a great Roman, that he ever went to the Capitol before to the Senate, and began all the businesses of the Commonwealth with prayer. How much more then ought we to do it; who have not only the law of nature to guide us, who have not deaf and impotent idols to direct our prayers to, as their gods were; but have First the law of **CHRIST** requiring it: “Pray always, pray without ceasing. In every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.” Who have, Secondly, the example of **CHRIST**, to enforce it; for not only morning and evening was it his custom to pray, but upon every other solemn occasion. As for example, before his preaching, before his eating, before the election of his disciples, before his transfiguration in the mount, before and in his passion. Who have, Thirdly, from **CHRIST** that fundamental prayer, as **TERTULLIAN** calls it, the **Lord's** Prayer, as a rule and directory by him framed, to instruct us how to pray, and to bound our extravagant desires; who

Lastly have also the altar of CHRIST to receive, the incense of CHRIST to perfume, the name and intercession of CHRIST to present our prayers unto God by ; who have CHRIST sanctifying, and, as I may so speak, praying our prayers unto his Father for us ; as we read of the Angel of the covenant, who had “a golden censer, and much incense,” to offer up the prayers of the saints, which was nothing else but the mediation of CHRIST, bearing the “ iniquity of our holy things,” as AARON was appointed to do ; nothing but his intercession for us at the right hand of his Father. I say, how much more reason have we, than any Gentile could have, to consecrate all our enterprises with prayer to GOD ! Humbly to acknowledge how justly he might blast all our businesses, and make us labour in the fire ; that unless He keep the city, the watchman watcheth in vain ; that unless He build the house, their labour is in vain that build it ; that unless He give the increase, the planting of PAUL, and the watering of APOLLOS are but empty breath ; that it is only his blessing on the diligent hand, which maketh rich without any sorrow ; that unless He be pleased to favour our attempts, neither the plotting of our heads, nor the solicitousness of our hearts, nor the drudgery of our hands, nor the whole concurrence of our created strength, nor any other assistances which we can procure, will be able to bring to pass the otherwise most obvious and feasible events ; and thereof to implore his direction in all our counsels, His concurrence with all our actions, His blessing on all our undertakings, to aim at His glory as the sole end of all that we are to do.

For by this means we do First acknowledge our dependency on God as the first cause, and give him the glory of his sovereign power over all second agents, in acknowledging that without him we can do nothing : And the power of God is the ground of prayer.

(2.) By this means we put God in mind of his promises, and so acknowledge not our dependance on his power only, but on his truth and goodness too : And the promises and truth of God are the foundation of all our prayers.

(3.) And Lastly, By this means we hasten the performance of GOD's mercies; we retard, yea quite hinder his purposed judgments. The **LORD** had resolved to restore Israel to their wonted peace and honour: " Yet for all these things will I be enquired unto by the house of Israel to do it for them," saith he in the Prophet. The **LORD** had threatened destruction against Israel for their idolatry, " Had not MOSES stood before him in the breach, to turn away his wrath," as the Psalmist speaks. And we read of the primitive Christians, that their prayers procured rain from heaven, when the armies of the Emperors were even famished for want of water, and that their very persecutors have begged their prayers.

2. As by prayer the creature is sanctified in procurement, (for no man hath reason to believe, that there is any blessing intended to him by GOD, in any of the good things which do not come to him by prayer,) so in the next place the creature is by prayer sanctified in the fruition thereof; because, to enjoy the portion allotted us, and to rejoice in our labour, is the gift of GOD, as **SOLOMON** speaks. The creature of itself is not only dead, and therefore unable to minister life by itself alone, but, which is worse, by the means of man's sin, it is deadly too, and therefore apt to poison the receivers of it, without the corrective of GOD's grace.

Pleasure is a thing in itself lawful; but corruption of nature is apt to make a man a lover of pleasure, more than a lover of GOD, and then is that man's pleasure made unto him the metropolis of mischief, as **CLEMENS ALEXANDRINUS** speaks. A good name is better than sweet ointment; but corruption is apt to put a fly of vain-glory and affectation into this ointment, to make a man foolishly feed upon his own credit, and with the Pharisees to prefer the praise of men before the glory of GOD; and then our sweet ointment is degenerated into a curse: " Woe be unto you, when all men shall speak well of you!" Riches of themselves are the good gifts and blessings of GOD: As **SOLOMON** saith, " The blessing of the **LORD** maketh rich;" but

corruption is apt to breed by this means covetousness, pride, self-dependency, forgetfulness of God, scorn of the Gospel ; and then these earthly blessings are turned into the curse of the earth, into thorns and briars, as the Apostle speaks : “ They that will be rich, pierce themselves through with many sorrows.” Learning in itself is an honourable and a noble endowment ; but corruption is apt to turn learning into leaven, to infect the heart with pride, which breaks forth into perverse disputes, and corrupts the mind : Yea, being thus corrupted, it is not only turned into weariness, but into very notorious and damnable folly.

Every creature of God is good in itself, and allowed both for necessity and delight ; but corruption is apt to abuse the creatures to luxury, excess, to drunkenness, gluttony, and inordinate lusts ; and by this means a man’s table is turned into a snare, as the Psalmist speaks. Now, then, since all the world is thus bespread with gins, it mainly concerns us always to pray, that we may use the world as not abusing it ; that we may enjoy the creatures with such wisdom, temperance, sobriety, heavenly affections, as may make them as so many ascents to raise us nearer to God, as so many glasses, in which to contemplate the wisdom, providence, and care of God to men, as so many witnesses of his love and of our duty. And thus doth prayer sanctify the creature in the use of it.

The Third and last direction which I shall give you to find life in the creature, shall be to look on it, and love it in his right order, with subordination to God and his promises ; to love it after God, and for God, as the beam which conveys the influence of life from him ; as his instrument, moved and moderated by him to those ends for which it serves ; to love it as the *cistern*, not as the fountain of life ; to make CHRIST the foundation, and all other things but as accessions unto him. Otherwise, if we love it either alone, or above CHRIST, however it may by God’s providence keep our breath a while in our nostrils, yet impossible it is, that it should ever minister the true and solid comforts of life to us, “ which consisteth not in the abundance of

things which a man possesseth." But men will object, this is a needless caution, not to prefer the creature before the Creator; as if any man were so impious and absurd. Surely ST. PAUL tells us, that "men without faith are impious and absurd men," who do, in their affections and practices, as undoubtedly undervalue CHRIST as the Gadarenes that preferred their swine before him. What else did JUDAS and the Jews, who sold and bought the LORD of glory, for the price of a beast? What else do daily those men, who make religion serve turns, and godliness wait upon gain? The Apostle's rule is general, "That sensual and earthly-minded men are all enemies of the cross of CHRIST." (*Phil. iii. 18, 19.*)

The Third and last disproportion between the soul of man and the creature, arising from the vanity thereof, is in regard of duration. Man is by nature a provident creature, apt to lay up for the time to come; and that disposition should reach beyond the forecast of the fool in the Gospel for many years, even for immortality. For certainly there is no man who hath but the general notions of reason, who hath not his conscience quite vitiated, and his mind putrefied with noisome lusts, who is not wrapped up in the mud of thick ignorance and palpable stupidity, but must of necessity have often the representations of immortality before his eyes. Let him never so much smother and suppress the truth, let him with all the art he can divert and entangle his thoughts in secular cares, let him shut his eyelids as close as his nails are to his flesh, yet the flashes of immortality are of so penetrative and searching a nature, that they will undoubtedly get through all the obstacles, which a mind not wholly overdaubed with worldliness and ignorance can put between. I confess, the hearts of many men are so glued to the world, especially when they find all things prosperous with them, that they are apt enough to set up their rest, and to conceit a kind of steadfastness in the things they possess. But yet I say, where the Lord doth not wholly give a man over to be eaten up with the canker of his own wealth, the soul must of necessity, some

time or other, happen upon such thoughts as these: ‘What ails my heart thus to eat up itself with care and to rob mine eyes of their beloved sleep for such things, to which the time will come when I must bid an everlasting farewell? Am I not a poor mortal creature, brother to the worms, sister to the dust? Do I not carry about with me, a soul full of corruptions, a skin full of diseases? Is not my breath in my nostrils, where there is room enough for it to go out, and possibility never to come in again? Is my flesh of brass, or my bones of iron, that I should think to hold out, and without interruption to enjoy these things? Or, if they were, yet are not the creatures themselves subject to mortality? Is there not a moth in my richest garments, a worm in my tallest cedars, a canker in my firmest gold, to corrupt and eat it out? Or if not, will there not come a day, when the whole frame of nature shall be set on fire, and the elements themselves shall melt with heat? When that universal flame shall devour all the bags, and lands, and offices, and honours, and treasures, and storehouses of worldly men? When heaven and hell shall divide the world; heaven, into which nothing can be admitted which is capable of moth or rust to corrupt it; and hell, into which, if any such things could come, they would undoubtedly in one instant be swallowed up in those violent and unextinguishable flames.’

Now if we consider the various roots of this corruption in the creature, it will further appear, that they are not only mortal but momentary and vanishing.

First, By the law of their creation, they were made subject to alterations; there was an enmity and reluctance in their entirest being.

Secondly, This hath been exceedingly improved by the sin of man, whose evil, being the lord of all creatures, must needs redound to the misery and mortality of all his retinue. For it is in the greater world, as in the administration of a private family: The poverty of the master is felt in the bowels of all the rest; his stain and dishonour runs into all the members of that society. As it is in the

natural body, some parts may be distempered alone, others not without contagion on the rest. A man may have a dim eye, or a withered arm, or a lame foot, without any danger to the parts adjoining ; but a lethargy in the head, or an obstruction in the liver, diffuseth universal malignity through the body, because these are sovereign parts of man : So likewise is it in the vast body of the creation. However other creatures might have kept their evil, if any had been in them, within their own bounds, yet that evil which man, the lord and head of the whole, brought into the world, was a spreading and infectious evil, which conveyed poison into the whole frame of nature, and planted the seed of that universal dissolution, which shall one day deface with darkness and horror the beauty of that glorious frame which we now admire. When **KORAH**, **DATHAN**, and **ABIRAM** had provoked the **LORD** by their rebellion against his servants, the earth opened her mouth, and swallowed not only them up, but “ all the houses, and men, and goods, that appertained to them.” The heaven and earth, and all inferior creatures, did at first appertain to **ADAM** ; the **LORD** gave him the free use of them, and dominion over them : When therefore man had committed that notorious rebellion against his Maker, which was not only to aspire, like **KORAH** and his associates, to the height of some fellow-creature, but even to the absoluteness, wisdom, and independency of **God** himself ; no marvel if the wrath of **God** did, together with him, seize upon his house, and all the goods that belonged unto him, bringing in that confusion and disorder which, we even now see, doth break asunder the bonds and ligaments of nature, doth unjoint the confederacies and societies of the dumb creatures, and turneth the armies of the **ALMIGHTY** into mutinies and commotion ; which, in one word, hath so fast manacled the world in the bondage of corruption, that it doth already groan and linger with pain, under the sin of man and the curse of **God** ; and will at last break forth into that universal flame, which will melt the very elements of nature into their primitive confusion.

Thus we see, besides the created limitedness of the creature, by which it was utterly unsuitable to the immortal desires of the soul of man, the sin of man hath implanted in them a secret worm and rottenness which doth set forward their mortality ; and by adding to them confusion, enmity, disproportion, sedition, inequality, (all the seeds of corruption,) hath made them not only, as before they were, mortal, but which adds one mortality to another, momentary and vanishing too. When any creature loseth any of its native and created vigour, it is a manifest sign, that there is some secret sentence of death gnawing upon it. The excellency of the heavens, we know, is their light, their beauty, their influence upon the lower world, and even these hath the sin of man defaced. We find when the **Lord** pleaseth to reveal his wrath against men for sin, in any terrible manner, he doth it from heaven : “ There shall be wonders in the heaven, blood, and fire, and pillars of smoke : The sun shall be turned into darkness, and the moon into blood : ” And the day of the **Lord** is called “ a day of darkness and gloominess, and thick darkness.” How often hath God’s heavy displeasure declared itself from heaven in the confusion of nature ! “ In storms and horrible tempests ; in thick clouds and dark waters ; in arrows of lightning and coals of fire ; in blackness and darkness : ” In brimstone on Sodom ; in a flaming sword over Jerusalem ! We find likewise by plain experience, how languid the seeds of life, how faint the vigour, either of heavenly influences or of inferior agents, are grown, when that life of men, which was wont to reach to almost a thousand years, is esteemed almost a miraculous age, if it be extended but to the tenth part of that duration. We need not examine the inferior creatures, which we find expressly cursed for the sin of man with thorns and briars ; (the usual expression of a curse in Scripture;) if we but open our eyes and look about us, we shall see what pains husbandmen take to keep the earth from giving up the ghost, in opening the veins thereof, in applying their soil and marl as so many cordials and preservatives

to keep it alive, in laying it asleep, as it were, when it lieth fallow every second or third year, that by any means they may preserve in it that life which they see plainly approaching to its last gasp.

Thus you see, how, besides the original limitedness of the creature, there is, in the Second place, a moth or canker, by the infection of sin, begotten in them, which hastens their mortality ; God ordering the second causes so among themselves, that they, exercising enmity one against another, may punish the sin of man in their contentions, as the **Lord** stirred up the Babylonians against the Egyptians, to punish the sins of his own people. And therefore we find, that the times of the Gospel, when holiness was to be more universal, are expressed by such figures as restore perfection and peace to the creatures. “The earth shall be fat and plenteous ; there shall be, upon every high hill, rivers and streams of water ; the light of the moon shall be as the light of the sun ; and the light of the sun seven-fold, as the light of seven days.” And again, “the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and a calf, and a young lion, and a fatling together.” Which places, though figuratively to be understood, have yet methinks thus much of the letter in them, that whatever blemish since the creation any of those glorious heavenly bodies are either in themselves, or by interposition of foggy vapours, subject unto, whatever enmities and destructive qualities enrage one beast against another, they are all of them the consequents of that sin, which nothing can remove but the Gospel of **Christ**. And this is that universal contagion which runneth through the whole frame of nature into the bowels of every creature.

But yet further, in the Third place, there is a particular ground of this mortality to many men, namely, the particular curse upon that place or creature which men enjoy. For as a piece of oak, besides the natural corruptibleness of it, as it is a body compounded of contrary principles, whereby it would of itself at last return to its dust again, may further have a worm, like **JONAH**’s gourd, eating out

the heart of it, and by that means hastening its corruption ; and yet further, besides that may be presently put into the fire, which will make a more speedy riddance than either of the former : Or as in the body of a man, besides the general consumption, which lingeringly feedeth upon the whole, each particular member may have a particular disease, which may serve to hasten that corruption to itself, which the other threatens to the whole ; so may it be, and often is, in the creatures of GOD : Besides their natural finiteness, and their general bondage of corruption, which, by a hidden and insensible insinuation, doth emasculate the vigour and strength of the creatures, there may be a particular curse, which may serve speedily to hasten that decay, which, without any such concurrence, would have made haste enough. “I will be unto EPHRAIM as a moth, and to the house of JUDAH as rottenness, saith the LORD : ” That is, GOD’s first instrument of mortality, whereby he will certainly, though indeed lingeringly, consume a thing. But now if for all this, when the moth secretly consumes him, so that he seeth his sickness, and feeleth his wound, he will yet trust in his own counsels and confederacies, sacrifice to his own net, go to Assyria, or King JAREB for succour, “I will then be unto EPHRAIM as a lion,” in a more sudden and swift destruction. As he dealeth thus with men, so with the things about them too ; first he puts a moth into them, rust in our gold, canker in our silver, heartlessness in our earth, faintness in the influences of heaven ; and if, notwithstanding all this, men will trust in the cistern, GOD will put holes into it too, which shall make it run out as fast as they fill it ; he will give wings to their money, increase the occasions of expense ; and if they clip their wings, that they fly not away, he will make holes in the bottom of their bags, that they shall drop away : He will not only send a moth and rust, which shall in time eat them out, but he will send a thief upon them too, which shall suddenly break through and carry them away. So many steps and gradations are there in the mortality of the creatures, when GOD pleaseth to add his curse unto them for sin.

“ I will smite the winter-house, and the summer-house ; the houses of ivory, and the great houses, shall have an end.” If the **LORD** undertake to smite, if he send abroad the fire of his wrath, it shall seize on those palaces and great houses which men thought should have endured unto all generations. For that flying roll, importing judgment decreed and sudden, which was sent over the whole earth against the thief and the swearer, did not only smite the man, but his house, and, like a leprosy, consume the very timber and stones there. Therefore we read in the Levitical law of leprosies, not in men only, but in houses and garments, intimating unto us, that sin derives a contagion upon any thing that is about us, and like ivy in a wall, will get rooting in the very substance of the wall, and break it asunder. Whatever it is that men can find out under the sun to fasten their hearts upon for satisfaction and comfort, this leprosy will defile it and eat it out. If silver and gold ; besides their secret rust, and proper corruption, the **LORD** can make the thief rise up suddenly, and bite the possessors, and so unlade them of their thick clay : If real substance and increase ; “ the **Lord** casteth away,” saith the wise man, “ the substance of the wicked ; and the increase of his house,” saith **Job**, “ shall depart and flee away.” If greatness and high places ; the **LORD** can put ice under their feet, make their places slippery, and subject to a momentary desolation : If a great name and glory ; the **LORD** can not only suffer time and ignorance to draw out all the memory of man, but can presently rot his name from heaven : If corn, and the fruits of the earth ; the **LORD** can kill it in the blade, by withholding rain three months before the harvest : He can send a thief, a caterpillar, a palmer-worm, to eat it up. If it hold out to come into the barn, even there he can blow upon it, and consume it like chaff. However men think, when they have their corn in their houses, and their wine in their cellars, they are sure and have no more to do with **God** ; yet he can take away the staff and life of it in our very houses : Yea, when it is in our mouths and bowels, he can

send leanness and a curse after it. “Awake, ye drunkards, and howl, ye drinkers of wine,” saith the Prophet, “because of the new wine, for it is cut off from your mouths.” The **LORD** could defer the punishment of these men till the last day, when undoubtedly there will be nothing for them to drink, but that “cup of the **LORD**’s right hand,” as the Prophet calls it: But yet often the **LORD** smites them with a more sudden blow, snatcheth away the cup from their very mouths, and so makes one curse anticipate another. Thus as the body of a man may have many summons unto one death, may labour at once under many desperate diseases; all which, by a malignant conjunction, must needs hasten a man’s end, so the creatures of **God**, labouring under a manifold corruption, do, as it were by so many wings, post away from the owners of them, and for that reason must needs be utterly disproportional to the condition of an immortal soul.

Now to make some application.

This doth First discover the folly of worldlings, both in their opinions and affections to earthly things. Love is blind; and will easily make men believe any thing which they could wish to be in it; and therefore, because wicked men wish, for the love they bear the creatures, that they might continue together for ever, the Devil doth at last so deeply delude them as to think that they shall continue for ever. Indeed, in the general, they must needs confess, that “one generation cometh, and another goeth;” but in their own particular they can never assume the truth of that general to their own estates. What a folly is it for men to build upon the sand, to erect an imaginary fabric of I know not what immortality, which hath not so much as a constant subsistence in the head that contrives it? What man will ever go about to build a house with much cost (and when he hath done, to inhabit it himself) of such rotten materials, as will undoubtedly, within a year or two after, fall upon his head, and bury him in the ruins of his own folly? Now then, suppose a man were lord of all the world, and had his life co-extended with it, were fur-

nished with wisdom to manage, and strength to run through all the affairs incident to this vast frame, in as ample a measure as any one man for the government of a private family ; yet the Scripture would assure even such a man, that there will come a day, “ in which the heavens shall pass away with a great noise, and the elements shall melt with heat, and the earth, with the works that are therein, shall be burnt up : ” And what man upon these terms would fix his heart, and ground his hopes upon such a tottering bottom, as will within a little while crumble into dust, and leave the poor soul that resteth upon it to sink into hell ? But when we consider, that none of us labour for any such inheritance, that the extremities of any man’s hopes can be but to purchase some little patch of earth, which to the whole world cannot bear so near a proportion as the smallest mole-hill to this whole habitable earth ; that all we toil for, is but to have our load of a little thick clay, that when we have gotten it, neither we nor it shall continue till the universal dissolution, but in the midst of our dearest embracements we may suddenly be pulled asunder, and come to a fearful end ; it must needs be more than brutish stupidity for a man to weave the spider’s webs, to wrap himself, from the consumption determined against the whole earth, in a covering that is so infinitely too short, and too narrow for him.

Secondly, This serves to justify the wisdom and providence of God in his proceedings with men. The wicked here provoke God, and cry aloud for vengeance on their own heads, and the Lord seems to stop his ears at the cry of sin, and still to load them with his blessings : “ He maketh their war to prosper, they take root, and grow, and bring forth fruit.” And now the impatience of man, that cannot let iniquity ripen, nor reconcile one day and a thousand years together, begins to question God’s proceedings, and is afraid lest the world be governed blindfold, and blessings and curses thrown confusedly abroad for men, as it were, to scramble and scuffle for them. But our God, who keepeth times and seasons in his own power, who hath

given to every creature under the sun, limits which it shall not exceed, hath set bounds unto sin likewise, wherein to ripen. Though wicked men flourish and oppress, and provoke God every day, and rage like the sea, yet the **Lord** hath set their bounds which they shall not pass; they have an appointed time to take their fill of the creature; and then when they have glutted themselves with excess, when their humours are grown to a full ripeness, the **Lord** will temper them a potion of his wrath, which shall make them turn all up again, and shameful spewing shall be their glory. In the fourth generation, saith God to **ABRAHAM**, thy posterity shall come out of the land where they shall be strangers, and shall inherit this land, “for the iniquity of the Amorites is not yet full.” There is a time when sin grows ripe and full, and then the sickle comes upon it. When the Prophet saw a basket of summer fruits, that were so ripe as that they were gathered off the tree, (which was a type of the sins of God’s people, which are sooner ripe than the sins of Heathens which knew him not, because they have the constant light and heat of his word to hasten their maturity,) then saith the **Lord**, “The end is come upon my people, I will not pass by them any more;” I will have no more patience towards them. “**JEREMIAH**, what seest thou? I see the rod of an almond tree. Thou hast well seen,” saith the **Lord**, “for I will hasten my word to perform it.” When men hasten the maturity of sin like the blossoms of an almond tree, (which come soonest out,) then saith the **Lord**, “will I hasten the judgments which I have pronounced.” There are “days of visitation and recompence for sin,” which being come, **Israel**, which would not know before, shall know, that God keeps their sins in store sealed up amongst his treasures, and that, therefore, their foot shall slip “in due time,” namely, “in the day of their calamity.” The wicked plotteth against the just, and gnasheth upon him with his teeth; but though he plot, he shall not prosper; though he gnasheth with his teeth, he shall not bite with his teeth; for the **Lord** shall laugh at him, because he seeth that his day is coming. So much mischief

as he can do within the compass of his chain, the **LORD** permits him to do; but when he is come to his day, then all his thoughts and projects perish with him. “The wicked is reserved to the day of destruction;” he is but like a prisoner, shackled peradventure in fetters of gold, but he shall be brought forth to the day of wrath; and though he could rise out of the grave before **CHRIST**’s tribunal, as **AGAG** appeared before **SAMUEL** delicately clothed, yet the sword should cut him in pieces, and bitterness should overtake him. Thus we see how infinitely unable the creature shall be to shelter a man from the tribunal of **CHRIST**, and how wise, just, and wonderful the **LORD** is in the administration of the world, in bearing with patience the vessels of wrath fitted to destruction.

Lastly, This must serve for a needful caution to us, to take heed of deifying the creatures, and attributing that immortality to them which they are not capable of. But inasmuch as they are only for present refreshment in this vale of misery, and have no matter of real and abiding happiness in them, not to look on them with an admiring or adoring eye, but to use them with such due correctives, as become such mortal and mean things.

First, In using the creature, be sure thou keep thine intellectuals untainted; for earthly things are apt to cast a film over men’s eyes, and to misguide them into corrupt apprehensions of them. We find nothing more frequent in the Prophets, than to upbraid the people with their strange confidences, which they were wont to rest upon against all the judgments which were denounced against them, by objecting their wealth, greatness, strong confederacies, inexpugnable munitions, their nests in the clouds, and their houses in the stars; they could never be brought to repent for sin, or to tremble at God’s voice, till they were driven off from these holds. A man can never be brought to **God**, till he forsake the creature; a man will never forsake the creature, till he see vanity in the creature.

In the Roman triumphs, the General that rode in honour

through the city, with the principal of his enemies bound in chains behind his chariot, had always a servant running along by him with this corrective of his glory, *Respice post te, hominem memento te.* Look behind thee, and in the persons of thine enemies, learn that thou thyself art a man, subject to the same casualties and dishonours with others. Surely, if men who had nothing but the creatures to trust to, “being aliens from the covenant of promise, and without God in the world,” had yet so much care to keep their judgments sound, touching the vanity of their greatest honours, how much more ought Christians, who profess themselves heirs of better and more abiding promises? But especially arm thyself against those vanities which most easily beset and beguile thee; apply the authority of the word to thine own particular sickness; treasure up all the experiences that meet thee in thine own course, or are remarkable in the lives of others; remember how a moment swallowed up such a pleasure, which will never return again; how an indirect purchase embittered such a preferment, and thou never didst feel that comfort in it which thy hopes promised thee; how a frown and disgrace at another time dashed all thy contrivances for further advancement; how death seized upon such a friend, in whom thou hadst laid up much of thy dependence; how time hath not only robbed thee of the things, but even turned the edge of thy desires, and made thee loathe thy wonted idols, and look upon thy old designs, as **AMNON** upon **TAMAR**, with exceeding hatred. But above all, address thyself to the throne of Grace, and beseech the **LORD** so to sanctify his creatures to thee, that they may not be either thieves against him to steal away his honour, or snares to thee to entangle thy soul.

We will conclude this First direction with the words of the Apostle: “The time is short: It remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world,

as not abusing it ;" that is, as not to be smothered in the businesses of this life ; for, saith he, "the fashion of this world passeth away." The Apostle's exhortation is beset at both ends with the same enforcement, from whence I have raised mine. First, "The time is short :" The Apostle, as the learned conceive, useth a metaphor from sails or curtains, or shepherd's tents, such things as may be gathered up together into a narrow room. "Time is short," that is, that time which the **LORD** hath spread over all things like a sail, hath now this five thousand years been rolling up, and the end is now at hand, as **ST. PETER** speaks : "The day is approaching when time shall be no more ;" and so the words in the original will well bear it, *Ο καιρός συνεσταλμένος το λοιπον εστιν*, The remainder of time is short, or, Time is short, for so much as yet remaineth of it to be folded up ; and therefore we ought so to behave ourselves, as men that have more serious things to consider of, as such that are very near to that everlasting haven, where there shall be no use of such sails any more. And in the Apostle's close, the same reason is further yet enforced : "For the fashion of this world passeth away ;" *σχῆμα*, the figure, that there is nothing of any firmness or solid consistency in the creature ; it is but a surface, an outside, an empty promise, all the beauty of it is but skin-deep ; and then that little which is desirable and precious in the eyes of men, which the Apostle calls "the lust of the world," (1 *John* ii. 17,) *παρεγγεται*, it passeth away, and is quickly gone.

The word, as the learned differently render it, hath three several arguments in it :

1. It deceives, and therefore use it as if you used it not ; use it as a man in a serious business would use a false friend that proffers his assistance ; though his protestations be never so fair, yet so employ him, that the business may be done though he should fail thee.

2. It carries a man headlong : The lusts of the world are so strong and impetuous, that they are apt to inflame the desires, and even violently to carry away the heart of a man ; and for this cause likewise use it as if you used it

not; engage yourselves as little upon it as you can; do as mariners in a mighty wind, hoist up a few sails; expose as few of thy affections to the rage of worldly lusts as may be; beware of being carried where two seas meet, as the ship wherein PAUL suffered shipwreck; I mean, of plunging thyself in a confluence of many boisterous and conflicting businesses, lest the LORD either give thy soul over to suffer shipwreck in them, or strip thee of all thy lading and tackling, break thine estate all to pieces, and make thee glad to get to heaven upon a broken plank.

3. The fashion of this world passeth over, it doth but go along by thee, and salute thee; and therefore use it as if thou usedst it not: Do to it as thou wouldest do to a stranger whom thou meetest in the way; he goes one way, and thou another; salute him, stay so long in his company till from him thou hast received better instructions touching thy own way, but take heed thou turn not into the way of the creature, lest thou lose thine own home.

Secondly, Get an eye of faith, to look through and above the creature A man shall never get to look off from the world, till he can look beyond it. For the soul will have hold of something; and the reason why men cling so much to the earth is, because they have no assurance, if they let go that hold, of having any subsistence elsewhere. Labour therefore to get an interest in CHRIST, to find an everlasting footing in God's promises, and that will make thee willing to suffer the loss of all things, it will implant a kind of hatred of the most precious endearments, which thy soul fed upon before.

ST. PETER saith of wicked men, that they are "purblind, they cannot see afar off;" they can see nothing but that which is next to them, and therefore no marvel if their thoughts cannot reach the end of the creature. There is in a dim eye the same indisposition always, which sometimes happeneth to a sound eye, by reason of a thick mist: Though a man be walking in a very short lane, yet he sees no end of it: And so a natural man cannot reach to the period of earthly things; death and danger are still a great

way out of his sight, whereas the eye of faith can look upon them as already expiring, and through them look upon him who therefore gives the creatures unto us, that in them we might see his power, and taste his goodness : And nature itself methinks may seem to have intended some such thing as this, in the very order of the creatures. Downwards a man's eye hath something immediately to fix on ; all is shut up in darkness save the very surface, to note, that we should have our desires shut up too from those earthly things which are put under our feet, and hid from our eyes. All the beauty, and all the fruit of the earth, is placed on the very outside of it, to show how short and narrow our affections should be towards it. But upward the eye finds scarce any thing to bound it ; all is transparent, to note how vast our affections should be towards GOD, how endless our desires of his kingdom, how present to our faith the heavenly things should be even at the greatest distance.

The Apostle saith, that " faith is the substance of things hoped for ;" that it gives being and present subsistency to things far distant from us ; makes those things which are very remote, to seem hard at hand. And therefore though there were many hundred years to come in the Apostle's time, and for aught we know, may yet be, to the dissolution of the world, yet the Apostle tells us, that even then it was the last hour, because faith being able distinctly to see the truth and promises of GOD, and the endlessness of that life which is then presently to be revealed ; the infinite vastness in that, made that which was otherwise a great space, even seem as nothing, no more in comparison, than the length of a cane or trunk, through which a man looks on the heavens. We then by faith apprehending an infinite and everlasting glory, must needs conceive any thing through which we look upon it, to be but short and vanishing. And therefore, though the promises were afar off, yet the Patriarchs did not only see, but embrace them ; their faith seemed to swallow up all distance. ABRAHAM saw CHRIST's day, and was glad ; he looked upon those

many ages which were between him and his promised seed, as upon small and inconsiderable distances, in comparison of that endless glory into which they ran ; they were but as a curtain or piece of hangings, which divide one room in a house from another. Labour, therefore, to get a distinct view of “the height, and length, and breadth, and depth of the unsearchable love of God in CHRIST,” to find in thine own soul the truth of God in his promises, and that his word abideth for ever, and that will make all the glory of other things to seem but as grass.

Lastly, Though the creature be mortal in itself, yet in regard of man, as it is an instrument serviceable to his purposes, and subordinate to the graces of God in him, it may be made of use even for immortality. To which purpose excellent is that speech of holy AUGUSTINE, ‘If you have not these earthly goods,’ saith he, ‘take heed how thou get them by evil works here ; and if thou hast them, labour by good works to hold them, even when thou art gone to heaven.’ “ Make you friends,” saith our SAVIOUR, “ of the unrighteous Mammon, that, when you fail, they may receive you into eternal habitations ;” a religious and merciful use of earthly things makes way to immortality and blessedness. “ Cast thy bread upon the waters, and after many days thou shalt find it.” It is an allusion unto husbandmen : They do not eat up and sell away all their corn, for then the world would quickly be destitute ; but the way they take to perpetuate the fruits of the earth, is to cast some of it back again into a fruitful soil where the waters come, and then in due time they receive it with increase : So should we do with these worldly blessings, sow them in the bowels and backs of the poor members of CHRIST, and in the day of harvest we shall find a great increase. “ If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day ; then thy waters shall not lye unto thee ;” that happiness which it falsely promiseth unto other men, it shall perform to thee. And so much be spoken touching the great disproportion

between the soul of man and the creature, in regard of the vanity of it.

The next disproportion is in their operation: They are vexing and molesting things. Rest is the satisfaction of every creature; all the rovings of the soul are but to find out something on which to rest; and therefore where there is vexation, there can be no proportion to the soul of man: And SOLOMON tells us, that "all things under the sun are full of labour; more than a man can utter." He did not speak it only, but try it too: The LORD was pleased for that very purpose to confer on him a confluence of all outward happiness, and inward abilities, which his heart could desire, that he at last might discover the utter insufficiency of all created excellencies to quiet the soul of man. But if we will not believe the experience of SOLOMON, let us believe the authority of Him that was greater than SOLOMON, who hath plainly compared the things and the cares of the earth to thorns, which, as the Apostle speaks, "pierce a man through with many sorrows."

First, They are wounding thorns; for that which is but a prick in the flesh, is a wound in the spirit; because the spirit is most tender of smart: And the wise man calls them "vexation of spirit." The Apostle tells us, "they beget many sorrows, and those sorrows bring death with them." If it were possible for a man to see in one view those oceans of blood which have been let out of men's veins by this one thorn; to hear in one noise all the groans of those poor men, whose lives, from the beginning of the world to these days of blood wherein we live, have been set at sale, and sacrificed to the insatiable ambition of their bloody rulers; to see and hear the endless remorse and bitter yellings of so many rich and mighty men as are now in hell, everlastingly cursing the deceit and murder of these earthly creatures; it would make every man with pity and amazement believe, that the creatures of themselves, without CHRIST to qualify their venom, and to blunt their edge, are in good earnest wounding thorns.

Secondly, They are choaking thorns; they stifle and keep down all the gracious seeds of the word, yea, all nobleness, ingenuity, morality in the dispositions of men. Seed requires emptiness in the ground, that there may be a free admission of the rain and influences of the heavens to cherish it: And so the Gospel requires nakedness and poverty of mind, a sense of our own utter insufficiency to ourselves for happiness. But earthly things, meeting with corruption in the heart, are very apt, 1. To fill it, and 2. To swell it; both which are conditions contrary to the preparations of the Gospel.

1. They fill the heart, (1.) With business; yokes of oxen, and farms, and wives, and the like contentments, take up the studies and delights of men, that they cannot find leisure to come to CHRIST.

(2.) They fill the heart with love; “ and the love of the world shuts out the love of the Father.” When the heart goes after covetousness, the power and obedience of the Word is shut quite out. “ They will not do thy words,” saith the LORD to the Prophet, “ for their heart goeth after their covetousness.” A dear and superlative love, such as the Gospel ever requires, (for a man must love CHRIST upon such terms, as to be ready, not to forsake only, but to hate father, and mother, and wife, and any the choicest worldly endearments for his sake,) I say, such a love admits of no competition. And therefore the love of the world must needs extinguish the love of the word.

(3.) They fill the heart with fear of foregoing them; and fear takes off the heart from any thoughts, save those which look upon the matter of our fear, when men, who make gold their confidence, hear that they must forsake all for CHRIST, and are sometime haply put upon a trial, they start aside, choose rather to enjoy what they have present hold of, than venture the loss of it for such things, the beauty whereof the Prince of this world hath blinded their eyes, that they should not see. For certainly, till the mind be settled to believe, that in GOD there is an ample

recompence for any thing which we forego for him, it is impossible that man should soundly embrace the love of the truth, or renounce the love of the world.

2. As they fill, so they swell the heart too, and by that means work in it a contempt of the simplicity of the Gospel. We have both together in the Prophet, “According to their pasture, so were they filled: They were filled, and their heart was exalted: Therefore have they forgotten me.” Now, the immediate child of pride is self-dependence and a reflection on our own sufficiency, and from thence the next issue is, a contempt of the simplicity of that Gospel which should drive us out of ourselves. The Gentiles, out of the pride of their own wisdom, counted the Gospel of CHRIST foolishness; and the Pharisees, who were the learned Doctors of Jerusalem, when they heard CHRIST preach against earthly affections, out of their pride and covetousness “derided him,” as the Evangelist speaks. Nay, farther, they stifle the seeds of all nobleness, ingenuity, or common virtues in the lives of men: From whence come oppression, extortion, bribery, cruelty, rapine, fraud, sordid ignoble courses, a very dissolution of the laws of nature among men, but from the adoration of earthly things, from that idol of covetousness which is set up in the heart?

Thirdly, They are deceitful thorns, as our SAVIOUR expresseth it. Let a man in a tempest go to a thorn for shelter, and he shall light upon a thief instead of a fence, which will tear his flesh instead of succouring him, and do him more injury than the evil which he fled from; and such are the creatures of themselves; so far are they from protecting, that indeed they tempt and betray us.

Lastly, They are vanishing thorns: Nothing so apt, nothing so easy to catch fire, and be presently extinguished. They are “quenched like a fire of thorns.”

To consider yet more distinctly the vexation of the creature, we will observe, First, The degrees; Secondly, The grounds of it; and Thirdly, The use which we should put it to.

Five degrees we shall observe of this vexation.

1. The creatures are apt to molest the spirit in the procuring of them, even as thorns will certainly prick in their gathering. They make all “a man’s days sorrow, and his travail grief, they suffer not his heart to take rest in the night.” What pains will men take! What hazards will they run to procure their desires! Pains of body, plotting of brain, conflicts of passions, biting of conscience, disreputation amongst men, scourge of tongues, any thing, every thing will men adventure, to obtain at last that which it may be is not a competent reward for the smallest of these vexations. How will men exchange their salvation, throw away their own mercy, make themselves perpetual drudges, fawn, flatter, comply, hazard their own blood in desperate undertakings, and stain their consciences with the blood of others, to swim through all to their adored haven! *Adorare vulgus, jacere oscula et omnia serviliter pro imperio.* The Historian spake it of OTHO, that Roman ABSALOM; he worshipped the people, dispensed his courtesies, crouched to the basest, that thereby he might creep into an usurped honour. And that the like vexation is ordinary in the procurement of any earthly things, will appear, if we compare the disposition of the mind with the obstacles that meet us in the pursuit of them. Suppose we a man importunately set to travel to some place where the certainty of some great profit or preferment attends his coming; the way through which he must go is intricate, deep, impassable; the beast that carries him lame and tired; his acquaintance none, his instructions few: What a heavy vexation must this needs be to the soul of that man, to be crossed with so many difficulties in so eager a desire! Just this is the case with natural men in the prosecution of earthly things. First, the desires of men are very violent: *Qui dives fieri vult, et citò vult fieri;* they that will be rich, cannot be quiet till their desires are accomplished: And therefore we find strong desires, in the Scripture phrase, expressed by such things as give intimation of pain with them. The Apostle describes them

by “groaning and sighing;” the Prophet DAVID by “panting and gasping;” the Spouse in the Canticles by “sickness,” “I am sick with love.” Thus AMNON grew lean for the desire of his sister, and was vexed and sick: Thus AHAB waxed heavy, and laid him down on his bed, and turned away his face, and would not eat, because of NABOTH’s vineyard. So that the very importunity of desire is full of vexation in itself. But besides, the means for fulfilling these desires are very difficult, the instruments very weak: Peradventure a man’s wits are not suitable to his desires, or his strength not to his wits, or his stock not to his strength, his friends few, his rivals many, his business intricate, his counsels uncertain, his projects way-laid and prevented, his contrivance dashed and disappointed; such a circumstance unseen, such a casualty starting suddenly out, such an occurrence meeting the action, hath made it unfeasible, and shipwrecked the expectation. A man deals with the earth, he finds it weak and languid; every foot of that must often lie fallow, when his desires do still plough; with men, he finds their hearts hard, and their hands close; with servants, he finds them slow and unfaithful; with trading, he finds the time hard: So that now, that vexation, which was at first begun with vehemency of desire, is mightily improved with impatience of opposition, and lastly much increased with the fear of utter disappointment. For according as the desires are either more urgent, or more difficult, so will the fears of their miscarriage grow; and it is a miserable thing for the mind to be torn asunder between two such violent passions, as desire and fear.

2. The Second degree of vexation is in the multiplying of the creature, that men may have it to look upon with their eyes. And in this case, the more the heap grows, the more the heart is enlarged to it; and impossible it is, that *that* desire should ever be quieted, which grows by the fruition of the thing desired. A wolf that hath once tasted blood, is more fierce in the desire of it than he was before; experience puts an edge upon the appetite: And so it is in

the desires of men, they grow more savage and raging in the second or third prosecution than in the first. It is an usual self-deceit to think, if I had such an accession to mine estate, such a dignity with mine other preferments, I should then rest satisfied, and desire no more. This is a most notorious cheat of the heart of man: First, thereby to beget a secret conceit, that since this being gotten, I should sit quietly down, I may therefore set myself with might and main to procure it; and in the mean time, neglect the state of my soul, and peradventure shipwreck my conscience upon unwarrantable means for fulfilling so warrantable a desire. And, Secondly, thereby likewise to inure the affections to the love of the world, to plunge the soul in earthly delights, and to distil a secret poison of greediness into the heart. For it is with worldly love, as with the sea; let it have at the first never so little a gap at which to creep in, and it will eat out a wider way, till at last it grow too strong for all the bulwarks, and over-run the soul. *Omne peccatum habet in se mendacium*: There is something of the lie in every sin; but very much in this of worldliness, which gets upon a man with modest pretences, till at last it gather impudence and violence by degrees; even as a man that runs down a steep hill, is at last carried, not barely by the impulsion of his own will, but because at first he engaged himself upon such a motion, which it would prove impossible for him to stop at his pleasure. It is in the case of sin, as it is in treason, *qui deliberant desciverunt*; to entertain any terms of parley with God's enemy, is downright to forsake him. And if it be so in any thing, then much more in the love of the world; for the Apostle tells us, that *that* is a “root,” and therefore we must expect, if ever it get footing in us, partly by reason of its own fruitful quality, partly by reason of the fertile soil wherein it is, the corrupt heart of man, partly by reason of Satan's constant plying it with his suggestions, it will every day grow faster, settle deeper, and spread wider in our souls: By which means it must needs create abundance of vexation to the spirit. “They pant

after the dust of the earth, on the head of the poor," saith the Prophet, of those cruel oppressors: It notes how the fierceness of a greedy desire will wear out the strength of a man, make him spend all his wits, and even gasp out his spirits. "Woe unto him," saith the Prophet, "that increaseth that which is not his, enlarging his desires as hell and death, that loadeth himself with thick clay ;" that is, in other expressions, "that heapeth up treasures against the last day." The words show us what the issue of vehement and indefatigable affections is ; they do but create vexations to a man's own soul, and all his wealth will at length lie upon his conscience like a mountain.

3. The Third degree of vexation is from the enjoyment, or rather from the use, of earthly things: For though a wicked man may be said to use the creatures, yet, in a strict sense, he cannot be said to enjoy them. The **LORD** maketh his sun to shine upon them, giveth them a possession and use ; but all this doth not reach to fruition : For that imports a delightful orderly use of them, which things belong to the blessings and promises of the Gospel. In which respect the Apostle saith, "that God giveth us *πάντα εἰς απολαυσιν*, all things richly to enjoy."

This is the main sting and vexation of the creature alone, without God's more especial blessing, that in it a man shall still taste a secret curse, which deprives him of that satisfaction which he looks for from it. False joy, like "the crackling of thorns," he may find, but still there is some fly in the ointment, some death in the pot, some madness in the laughter, which, in the midst of all, damps and surpriseth the soul with horror and sadness. *Res severa est verum gaudium*: True joy, saith the Heathen man, is not a floating thing ; it is serious and massy, it sinks to the centre of the heart. As in nature, the heavens, we know, are alway calm, serene, uniform, undisturbed ; they are the clouds and lower regions that thunder : The sun and stars raise up no fogs so high, that they may imprint any real blot upon the beauty of those purer bodies, or disquiet their constant and regular motions : But in the

lower regions, by reason of their nearness to the earth, they raise up such meteors, as often break forth into thunders and tempests ; so the more heavenly the mind is, the more untainted doth it keep itself from the corruptions and temptations of worldly things, the more quiet and composed is it in all estates ; but in minds merely sensual, the hotter God's favours shine, and the faster his rain falls upon them, the more fogs are raised, the higher thorns grow up, the more darkness and distractions shake the soul.

Give me leave to explain this vexation in one or two of SOLOMON's particulars, and to unfold his enforcements thereof out of them.

(1.) And First, To begin with that with which he begins, the knowledge of things, either natural or moral and civil, both which he concludeth are “ vanity and vexation of spirit.” The first argument he takes from the weakness of it, either to restore or correct any thing that is amiss : “ That which is crooked cannot be made straight.” We may understand it several ways :—

[1.] All our knowledge, by reason of man's corruption, is but a crooked, ragged knowledge, and for that reason a vexation to the mind : For rectitude is full of beauty, and crookedness of deformity. In man's creation, his understanding should have walked in the strait path of truth, should have had a distinct view of causes and effects in their immediate successions ; but now sin hath mingled such confusion with things, that the mind is fain to take many crooked and vast compasses for a little uncertain knowledge.

[2.] The weakness of all natural knowledge is seen in this, that it cannot any way either prevent or correct the natural crookedness of the smallest things, much less make a man solidly and substantially happy.

[3.] “ That which is crooked cannot be made straight.” It is impossible for a man by the exactest knowledge of natural things, to make the nature of a man, which by sin is departed from its primitive rectitude, straight again, to repair that image of God which is so much distorted. “ When they knew God, they glorified him not as God ; they be-

came vain in their imaginations, and their foolish heart was darkened." It is the Apostle's speech of the wisest Heathens. ARISTOTLE, the most rational Heathen that the world knows of, in his doctrine confesseth the disability of moral knowledge, to rectify the intemperance of nature, and made it good in his practice.

A Second ground of vexation from knowledge, is, the defects and imperfections of it. " That which is wanting cannot be numbered." There are many thousand conclusions in nature, which the most exquisite judgments are not able to pierce into. Nay, the more a man knows, the more discoveries he makes of things he knows not.

Thirdly, " In much wisdom is much grief ; and he that increaseth knowledge increaseth sorrow." In civil wisdom, the more able a man is, the more service is cast upon him ; the more businesses run through him, the less he can enjoy his time or liberty. His eminence loads him with envy, jealousies, suspicions ; forceth him often upon unwelcome compliances, upon colours and inventions to palliate unjust counsels ; fills him with fears of miscarriage and disgrace, with restless thoughts how to discover, prevent, conceal, accommodate his adversaries, or his own affairs ; in one word, is very apt to make him a stranger to God and his own soul. In other learning, let a man but consider, (1.) The confusion, uncertainty, perplexities of causes and effects by man's sin : (2.) The pains of the body, the travail of the mind, the sweat of the brain, the tugging of the understanding, the very drudgery of the soul to break through that confusion and her own difficulties : (3.) The many invincible doubts and errors which will still blemish our brightest notions : (4.) The great charges which the very instruments and furniture of learning will put men to : (5.) The insufficiency thereof, to perfect that which is amiss in our nature, the malignant property thereof to put sin into armour, to contemn the simplicity and purity of GOD's word : And, Lastly, The near approach thereof to its own period ; the same death that attendeth us being ready also to bury all our learning in the grave with us : These and

infinite like considerations must needs mingle much sorrow with the choicest learning.

(2.) Let us take a view of pleasure. There is nothing doth so much disable pleasure, as the mixture either of folly or want. When a man hath wisdom to apprehend the exquisiteness of his delights, and variety to keep out the surfeit of any one, he is then fittest to examine what compass of goodness is in them. First, then, Solomon kept his wisdom, he pursued such manly and noble delights, as might not vitiate, but rather improve his intellectuals. (*Eccles. ii. 1—3.*) Secondly, His wisdom was furnished with variety of subjects to enquire into ; he had magnificence and provisions suitable to the greatness of his royal mind. Sumptuous and delicate diet, under the name of wine, (*ver. 3,*) stately edifices, (*ver. 4,*) vineyards and orchards, yea, very paradises, as large as woods, (*ver. 5, 6,*) fishponds and great waters, multitudes of attendants and retinue of all sexes, mighty herds of cattle of all kinds, (*ver. 7,*) great treasures of silver and gold, all kinds of music, vocal and instrumental. Thirdly, **SOLOMON** exceeded, “in all these things, all that ever went before him.” (*Ver. 9.*) Fourthly, As he had the most abundant, so likewise the most free, undisturbed, unabated enjoyment of them all ; “he withheld not his heart from any joy.” There was no mixture of sickness, war, or any intercurrent difficulties to corrupt their sweetness, or blunt the taste of them. Here are as great preparations as the heart of man can expect, to make an universal survey of those delights which are in the creature : And yet at last, upon an impartial inquiry, the conclusion is, they were but “vanity and vexation of spirit,” (*ver. 11,*) which vexation he further explains : (1.) By the necessary divorce which was to come between him and them : “He was to leave them all.” (*Ver. 18.*) (2.) By his disability so to dispose of them, as that after him they might remain in that manner as he had ordered them. (*Ver. 19.*) (3.) By the effects which these and the like considerations wrought in him, they were so far from giving him real satisfaction, that First, He hated

all his works ; for there is nothing makes one hate more eagerly than disappointment in the good which a man expected. Secondly, He despaired of finding any good in them, because they beget nothing but travail, drudgery and unquiet thoughts.

Lastly, Let us take a view of *riches*, the most adored idol of all the rest. The wise man says, First in general, “ Neither riches, nor yet abundance of wealth, can satisfy the soul of man.” (*Eccles.* v. 10.) This he more particularly explains : First, From the sharers which the increase of them doth naturally draw after it ; (*ver. 11;*) and between the owners and the sharers, there is no difference but this, an empty speculation,—one sees as his own what the other enjoys, to those real purposes for which they serve, as well as he. Secondly, From the unquietness which naturally grows by the increase of them, which makes an ordinary drudge in that respect more happy. (*Ver. 12.*) Thirdly, From the hurt which usually, without some due corrective, they bring, (*ver. 13,*) either they hurt a man in himself, being strong temptations and materials too of pride, vain-glory, covetousness, luxury, intemperance, forgetfulness of God, love of the world, and by these, of disorder, dissoluteness, and diseases in body ; or at least they expose him to the envy, accusations, violences of wicked men. Fourthly, From their uncertainty of abode, they perish by an evil travail ; either God’s curse, or some particular humour, lust, or project, overturns a great estate, and posterity is beggared. Fifthly, From the certainty of an everlasting separation from them, (*ver. 15, 16,*) and this, he saith, is a sore evil, which galls the heart of a worldly man, that hath resolved upon no other heaven than his wealth ; when sickness comes to snatch him away from this his idol, there is not only sorrow, but wrath and fury in him. (*Ver. 17.*) Sixthly, From the disability to use or enjoy them, when a man through inordinate love, or distrust, or sordidness of spirit, or encumbrances of employments, will not, while he lives, enjoy his abundance ; and when he dies, hath not, either by his own covetous preven-

tion, or his successor's inhumanity, an honourable burial. (*Eccles. vi. 1—3.*) Seventhly, From the narrowness of any satisfaction which can be received from them. (*Ver. 7.*) All the wealth a man hath can reach no higher than the filling of his mouth, than the outward services of the body ; the desires of the soul remain empty still. A glutton may fill his belly, but he cannot fill his lust ; a covetous man may have a house full of money, but he can never have a heart full of money ; an ambitious man may have titles enough to overcharge his memory, but never to fill his pride ; the agitations of the soul would not cease, the curiosity of the understanding would not stand at a stay, though a man could hold all the learning of the greatest library in his head at once ; the sensuality of a lascivious man would never be satiated, it would be the more enraged, though he should tire out his strength and waste out his spirits, and stupify all his senses with an excessive intemperance. When men have done all they can with their wisdom and wealth, they can fill no more but the mouth, and poverty and folly make a shift to do so too ; (*ver. 8.*) the desires wander, the soul roves up and down as ever. (*Ver. 9.*) Eighthly, From their disability to protect or rescue a man from evil, to advance the strength of a man beyond what it was before. (*Ver. 10.*) Though a man could scrape all the wealth in the world together, he were but a man still, subject to the same dangers and infirmities as before ; nothing can exalt him above, or exempt him from the common laws of humanity ; neither shall he be ever able to contend with him that is mightier than he. All his wealth shall never be able to blind the eye, or bribe the justice, or restrain the power of Almighty God.

4. The Fourth degree of vexation is from the review of them :—

(1.) If a man consider the means of his getting them ; his conscience will often tell him, that he hath pursued unwarrantable ways of gain, hath ventured to lie, flatter, swear, deceive, supplant, undermine ; to corrupt and adulterate wares, to hoard them up till a dearer season, to in-

trench upon God's day for his own purposes, that so he might not only receive, but even steal away blessings from him.

(2.) If a man consider the manner, the inordinate, and over-eager way of procuring them; how much precious time hast thou spent, which can never be recalled, for one hour whereof a tormented soul in hell would part with all the world, if he had the disposal of it, to be but so small a space within the possibilities of salvation again; how much of this precious time hast thou spent for that which is no bread, and which satisfieth not! How many golden opportunities of increasing the graces of thy soul, of feeding thy faith with more noble and heavenly contemplation on God's truth and promises, on his name and attributes, on his word and worship, of rousing up thy soul from the sleep of sin, of stirring up and new inflaming thy spiritual gifts, of addressing thyself to a more serious, durable communion with God, of mourning for thine own corruptions, of groaning and thirsting after heavenly promises, of renewing thy vows and resolutions, of besieging and besetting heaven with thy more ardent prayers, of humbling thyself before thy God, of bewailing the calamities, the stones, the dust of Sion, of deprecating and repelling approaching judgments, of glorifying God in all his way,—things of precious, spiritual, and everlasting consequence; how many of these golden opportunities hath thy absurd love and attendance on the world stolen from thee! And surely, to a soul enlightened, these must needs be matters of much vexation.

(3.) If a man consider the use he hath made of them: How they have stolen away his heart from trusting in God, to rely on them; how they have diverted his thoughts from the life to come, and bewitched him to dote on present contentments; to love life, to fear death, to dispense with much unjust liberty, to gather rust and security in God's worship, how much excess and intemperance they have provoked; how little of them have been spent in God's glory; how small a portion we have repaid him in his Ministers or in his

members ; how few naked backs they have clothed ; how few empty bellies they have filled ; how few languishing bowels they have refreshed ; how few good works they have rewarded ; these are considerations which, unto sensible consciences, must some time or other beget much vexation.

(4.) If a man consider his own former experiences, or the examples of others, that bring the vanity of these earthly things to mind ; how some of his choicest pleasures have now outlived him, and are expired ; how the **LORD** hath snatched from his dearest embracements, those idols which were set up against his glory ; how many of his hopes have failed, of his expectations proved abortive ; how much money at one time a sickness, at another a suit, at a third a thief, at a fourth a shipwreck or miscarriage, at a fifth, yea, at a twentieth time, a lust hath consumed and eaten out ; how many examples there are in the world of withered and blasted estates, of the curse of **God**, not only like a moth insensibly consuming, but like a lion suddenly tearing asunder great possessions.

5. The last degree of vexation from the creature, is from the disposing of them. All creatures, sinners especially, that have no portion in another life, naturally love a present earthly immortality : And therefore, though they cannot have it in themselves, yet as the philosopher saith of living creatures, the reason why they generate, is, that that immortality which in their own particulars they cannot have, they may, so far as they are able, procure in the species or kind which they thus preserve : So rich and worldly men, though they cannot be immortal on the earth themselves, yet they affect an immortality in their names and dwelling-places. (*Psalm xlix. 11.*) And therefore they desire to transmit their substance to such successors as may have wisdom and nobleness of mind to continue it. Now then if a man either have no heir, or one that is so active as to alter, or so careless and supine as to ruin all, either base to dishonour the house, or profuse to overthrow it :

These, and many other the like doubts, must needs infinitely perplex the minds of men, greedy to perpetuate their names and places. (*Eccles.* ii. 18, 19.)

The second thing which we proposed to consider in this argument, was, the grounds of this vexation ; I shall name but three, GOD's curse, man's corruption, and the creature's deceitfulness.

I have at large before insisted on the curse considered alone ; now I am to show, in one word, the issuing of vexation therefrom. The curse of the creature, is, as it were, the poison and contagion of it ; and let a man mix poison in the most delicate wine, it will but so much the easier, by the nimbleness of the spirits there, invade the parts of the body, and torment the bowels. Gold of itself is a precious thing, but to be shackled with fetters of gold, to have it turned into a use of bondage, adds mockery to the affliction ; and far more precious to a particular man is a chain of iron which draws him out of a pit, than a chain of gold which clogs him in a prison ; a key of iron which lets him out of a dungeon, than a bar of gold that shuts him in. If a man should have a great diamond curiously cut into sharp angles, worth many thousand pounds, in his bladder, no man would count him a rich, but a miserable man : This is just the case between a man and the creatures of themselves, without CHRIST to sanctify them to us : Though the things be excellent in their own being, yet mingled with our corruptions and lusts, they are turned into poison, into the gall of asps within a man ; they will not suffer him to feel any quietness in his belly. “In the fulness of his sufficiency, he shall be in straits ; and while he is eating, the fury of wrath shall rain down upon him.” Let a man's meat be never so sweet in itself, yet if he should temper the sauce with dirt, it would make it altogether loathsome ; and a wicked man eats all his meat like swine, over-daubed with dirt and curses. “A little,” saith SOLOMON, “which the righteous hath, is better than great riches of the ungodly :” For that little which a righteous man hath, is to

him an experience of God's promise, a branch of his love, a means of thankful affections in him, a viaticum unto heaven; whereas the wicked man's abundance turns into his greater curse, their table becomes their snare; and those things, which should have been for their good, prove unto them an occasion of falling. "God makes his sun to shine on the just and on the unjust," on a garden of spices, and on a dunghill; but in the one, it begetteth a sweet savour of praise and obedience, in the other it raiseth up noisome lusts, which prove a savour unto death. And who had not rather be free in a cottage, than condemned in a palace?

The Second ground is the corruption of nature, which maketh bitter and unclean every thing that toucheth it. It polluteth holy flesh, much more will it pollute ordinary things. We read of a roll which was sweet in the mouth, but bitterness in the belly: Such are the creatures. In the bowels of men, their hearts and consciences, (which are the seminaries of corruption,) they turn into gall, however in the mouth they have honey in them. For this is a constant rule, then only doth the creature satisfy a man when it is suitable to his occasions and necessities.

The reason why the same proportion is unsufficient for a Prince, which is abundant for a private man, is because the occasions of the Prince are more vast and numerous than the occasions of a private man. Now the desires and occasions of a man in CHRIST are limited, whereas another man's are still at large: For he is in a way, his eye is upon an end, he useth the world but as an inn, and no man that travels homeward will multiply business unnecessarily in the way. In his house he can find sundry employments to busy himself about, the education of his children, the government of his family, the managing his estate, are able to fill up all his thoughts, whereas in the inn he cares for nothing but his refreshment and rest. So here, the faithful make their home their business, how to have their conversation in heaven, how to have a free and comfortable use of the food of life, how to relish the mercies of God, how to govern their evil hearts, how to please God their

Father, and CHRIST their Husband, how to secure their interest in their expected inheritance, how to thrive in grace, to be rich in good works, to purchase to themselves a farther degree of glory, how to entail their spiritual riches on their posterity, in a pious education of their children ; these are their employments. The things of this life are not matters of their home, but only refreshments in the way, which therefore they use not as their grand businesses but only necessary respites. So that hereby their occasions being few and narrow, those things which they here enjoy, are unto those occasions largely suitable, and by consequent, satisfactory. But worldly men are here at home, they have their portion in this life ; hereupon their desires are vast, and their occasions springing out of those desires infinite. A man in the right way finds at last an end to his journey, but he that is out of the way, wanders infinitely without any success. Rest is that which the desires and wings of the soul still carry men upon. Now the faithful, being always in the way, with comfort go on, though it be peradventure deep and heavy, because they are sure it will bring them home at last ; but wicked men in a fairer way are never satisfied, because they have not before them that rest which their soul desires. For inordinate lusts are ever infinite. What made the Heathen burn in lust one towards another, but because the way of nature is finite, but the way of sin infinite ? What made NERO, that wicked Emperor, have an officer about him, who was called *Arbiter Neronianæ libidinis*, the inventor and contriver of new ways of uncleanness, but because lust is infinite ? What makes the ambitious man never leave climbing, till he build a nest in the stars ; the coveteous man never leave scraping, till he fill bags, and chests, and houses, and yet can never fill the hell of his own desires ; the epicure never cease swallowing, and staggering, and inventing new arts of catches, and rounds, and health, and measures, and damnation ; the swearer finds out new gods to invoke, and have change of oaths, as it were of fashions ; the superstitious traveller runs from

England to Rhemes, from thence to Rome, and from Rome to Loretto, and after that to Jerusalem, to worship the milk of our Lady, or the tomb of our SAVIOUR, or the nails of his cross, or the print of his feet, and I know not what other fond delusions of silly men, who had rather find salvation any where than in the Scriptures: What is the reason of these and infinite the like absurdities, but because lust is infinite? And infinite lust will breed infinite occasions, and infinite occasions will require infinite wealth, and infinite wit, and infinite strength, and infinite instruments to bring them about. And this must needs beget much vexation of mind, not to have our possessions in any measure proportionable to our occasions.

The Third and last ground is the creature's deceitfulness; there is no one thing will more disquiet the mind than to be defeated. When men expect disappointment, they prepare such a disposition as may be fit to bear it: But when a man is surprised with evil, the novelty increaseth the vexation. And therefore the Scripture useth to express the greatness of a judgment, by the *unexpectedness of it*: "When thou didst terrible things which we looked not for." Now men are apt to promise themselves much contentment in the fruition of earthly things, and to be herein disappointed is the ground of much vexation. When a man travels in a deep way, and sees before him a large smooth plain, he presumes that will recompense the toil he was formerly put to; but when he comes to it, and finds it as rotten, as full of sloughs, and bogs, and quagmires, as his former way, the trouble is the more multiplied, because his hopes are deceived. The devil and the world beget in men's minds large hopes, and make profuse promises to those that will worship them; and a man at a distance sees abundance of pleasure and happiness in riches, honours, high places, eminent employments, but when he hath his heart's desire, and peradventure hath ventured to break through many a hedge, to make gaps through God's law

and his own conscience, that he might by shorter passages hasten to the idol he so much worshipped, he finds at last that there was more trouble in the fruition, than expectation at the distance.

1. They deceive our judgments, make us think better of them than they deserve; they deal with us as the Philistines with SAMSON, they begin at our eyes. Thus the devil began to beguile EVE, when she saw that the tree was good and pleasant to the eyes; then being thus first deceived, she became a transgressor. And thus ESAU disputes himself out of his birth-right; I am at the point of death, the pottage will make me live, the birth-right will not go into the grave with me; I will prefer my life before my privilege.

2. They deceive our hopes and expectations. ACHAN promised himself much happiness in a wedge of gold and Babylonish garment; but they were devoted and cursed things, they did not only deceive him, but undo him: The wedge of gold (if I may so speak) did serve to no other purpose, but to cleave asunder his soul from his body, and the Babylonish garment but for a shroud.

3. They deceive our hopes in respect of good; they promise long life, and yet the same night a man's soul is taken from him, and they the instruments of that calamity. How many men have perished by their honours! How many have been eaten up by their pleasures! How many hath the greedy desire of wealth poured out into the grave! They promise peace and safety, (as we see how Israel boasted in their mountains, confederacies, supplies from Egypt and Assyria, in their own counsels and inventions,) and yet all these end in shame and disappointment; they promise liberty, and yet make men slaves unto vile lusts; thus all those fantastical felicities, which men build upon the creature, prove, in the end, to have been nothing else but the banquet of a dreaming man, nothing but lies and vanity in the conclusion.

Lastly, They deceive us likewise in respect of evil. No creatures, however they may promise immunity and deliver-

ance, can do a man any good, when the **LORD** will be pleased to send evil upon him. And yet it is not for nothing, that a truth, so universally confessed, should be repeated in the Scripture, that silver and gold, and corruptible things, are not a fit price for the souls of men. Doubtless the holy men of **God** foresaw a time, when false **Christs** and false **Prophets** should come into the world, which should set salvation to sale, and make merchandise of the souls of men: (as we see at this day in Popish indulgencies and penance, no less ridiculous than "impious superstitions.") Neither is it for nothing that **SOLOMON** tells us, "that riches, yea, whole treasures, do not profit in the day of death;" a speech repeated by two **Prophets** after him. For surely those holy men knew how apt wealth and greatness are to bewitch a man with conceits of immortality. Who were they that made a covenant with death, and were at an agreement with hell to pass from them, but the scornful men, the rulers of the people, who had abundance of wealth and honour? Who were they that did put far away the evil day, and, in despite of the **Prophet's** threatenings, did flatter themselves in the conceit of their firm and inconcussible estate; but they who were at ease in **Sion**, who trusted upon the mountains of **Samaria**, who lay upon beds of ivory, and stretched themselves upon their couches? Yet we see all this was but deceit, they go captive with the first of those that go captive, and the banquet of them that stretched themselves, is removed. All earthly supports, without **God**, are but like a stately house on the sand, without a foundation; a man shall be buried in his own pride. He that is strong, shall be to seek of his strength; he that is mighty, and should deliver others, shall be too weak for his own defence; he that is swift, shall be amazed, and dare not to fly; if he be a bow-man, his bow shall be at a great distance; if he be a rider, and have a great advantage, he shall yet be overtaken; and he that is courageous, and adventures to stand out, shall be fain to fly away naked at the last. Whatever hopes or refuges any creature can afford a man in these troubles, they are nothing but

froth and vanity, the **LORD** challenges and derides them all. And the Prophet **ISAIAH** gives a sound reason of it all: “The Egyptians are men and not **GOD**, and their horses are flesh and not spirit. When the **LORD** shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.”

The Third thing proposed was, the consideration of that use which we should make of this vexation of the creature.

And First, The consideration thereof, mingled with faith in the heart, must needs work humiliation in the spirit of a man, upon the sight of those sins which have so much defaced the good creatures of **GOD**. Sin was the first thing that did pester the earth with thorns, (*Gen. iii. 17, 18,*) and hath filled all the creation with vanity and bondage. Sin is the ulcer of the soul. Touch a wound with the softest lawn, and there will smart arise: So though the creatures be never so harmless, yet as soon as they come to the heart of a man, there is so much sin there, as must needs beget pain.

The palate, prepossessed with a bitter humour, finds its own distemper in the sweetest meats it tastes; so the soul, having the ground of bitterness in itself, finds the same affection in every thing that comes near it. Death itself, though it be none of **GOD**’s works, but the shame and deformity of the creature, yet, without sin, hath no sting in it. How much less sting, think we, have those things which were made for the comforts of man’s life, if sin were not the serpent that did lurk under them all? Dost thou then, in thy swiftest career of earthly delights, when thou art posting in the ways of thy heart, and in the sight of thine eyes, feel a curb privily galling thy conscience, a secret damp seizing upon thy soul, and affrighting it with suspicions of attending judgments; see a hand against the wall writing bitter things against thee! Dost thou, in all thy lawful callings, find much sweat of brow, much toil of brain, much care of heart, in compassing thy lawful intendments? Do not lose the opportunity of that good which all this may suggest unto thee. Certainly, there is some

JONAH that hath raised this storm ; there is some sin or other that hath caused all this trouble to thy soul.

Do not repine at God's providence, nor quarrel with the dumb creatures, but let thine indignation reflect upon thine own heart : And as ever thou hopest to have the sweat of thy brow abated, or the care of thy heart remitted, or the curse of the creature removed, cast thyself down before God, throw out thy sin, awake thy SAVIOUR with the cry of thy repentance, and all the storms will be suddenly calmed. Certainly, the more power any man hath over the corruption of his nature, the less power hath the sting of any creature over his heart. Though thou hast but a dinner of herbs with a quiet conscience, thou dost therein find more sweetness, than in a fatted ox with a troubled heart. Whenever, therefore, we find this thorn in the creature, we should throw ourselves down before God, and, in some such manner as this, bewail the sin of our heart, which is the root of that thorn : " LORD, thou art a God of peace and beauty, and whatever comes from thee must needs originally have peace and beauty in it. The earth was a paradise when thou didst first bestow it upon me, but my sin hath turned it into a desert, and cursed all the increase thereof with thorns. The honour which thou gavest me was a glorious attribute, a sparkle of thine own fire, a beam of thine own light, an impress of thine own image, a character of thine own power ; but my sin hath put a thorn into mine honour ; my greediness, when I look upward to get higher, and my giddiness, when I look downward for fear of falling, never leave my heart without anguish and vexation. The pleasure which thou allowest me to enjoy, is full of sweet refreshment ; but my sin hath put a thorn into this likewise. My excess and sensuality have so choked thy word, so stifled all seeds of nobleness in my mind, so like a canker over-grown all my precious time, stolen away all opportunities of grace, that now my refreshments are become my diseases. The riches which thou gavest me, as they come from thee, are sovereign blessings, wherewith I might abundantly have glori-

fied thy name, and served thy church, and supplied thy saints, and made the eyes that saw me to bless me, and the ears that heard me to bear witness to me; wherewith I might have covered the naked back, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine own SAVIOUR in his distressed members: But my sin hath put in so many thorns of pride, hardness of heart, uncompassionateness, endless cares, and the like, as are ready to pierce me through with many sorrows. The calling wherein thou hast placed me is honest and profitable to men, wherein I might spend my time in glorifying thy name, in obedience to thy will, in attendance on thy blessings; but my sin hath brought so much ignorance upon my understanding, so much intricateness upon my employments, so much rust and sluggishness upon my faculties, so much earthly-mindedness upon my heart, that I am not able, without much discomfort, to go on in my calling. All thy creatures are of themselves full of honour and beauty, the beams and glimpses of thine own glory; but our sin hath stained the beauty of thine handy-work, so that now thy wrath is as well revealed from heaven as thy glory: We now see in them the prints as well of thy terrors as of thy goodness.

“ And now, LORD, I do, in humbleness of heart, abhor myself, and abominate those cursed sins which have not only defiled my nature and person, but have spread deformity and confusion upon all those creatures in which thy wisdom and power had planted so great a beauty and so sweet an order.”

After some such manner as this ought the consideration of the thorniness of the creature to humble us in the sight of those sins which are the roots thereof.

Secondly, The consideration hereof should make us wise to prevent those cares which the creatures are so apt to beget in the heart; those, I mean, which are branches of the vexation of the creature. There is a twofold care, regular and irregular. Care is then regular, First, When it hath a right end, such as is both suitable with and

subordinate to our main end, the “ kingdom of God and his righteousness.” Secondly, When the means of procuring that end are right : for we may not do evil to effect good. ST. AUGUSTINE is resolute, that if it were possible by a lie to compass the redemption of the whole world, yet so weighty a good must rather be let fall than brought about by evil. Thirdly, When the manner of it is good ; and that is, 1. When the care is moderate. (*Phil. iv. 5, 6.*) 2. When it is with “ submission to the will and wisdom of God :” When we can, with comfort of heart and with much confidence of a happy issue, recommend every thing that concerns us to his providence and disposal ; can be content to have our humours mastered, and conceits captivated to his obedience : When we can, with DAVID, resolve not to torment our hearts with needless and endless projects, but to roll ourselves upon God’s protection. “ If I shall find favour in his eyes, he will bring me again, and shew me both the ark and his habitation : But if he say thus unto me, I have no delight in thee, let him do to me as seemeth good unto him.” Now, in this respect, care is not a vexation, but a duty : “ He is worse than an infidel that provides not for his own.” Our SAVIOUR himself had a bag in his family ; and SOLOMON sends foolish and improvident men unto the smallest creatures to learn this care. (*Prov. vi. 8.*)

This care, then, which is a branch of this vexation, is not a cutting, dividing, distracting care ; against which we ought the rather to strive, not only because it is so apt to arise from the creature, coupling in with the corruption of man’s heart, but also because of its own evil quality ; it being both superfluous and sinful.

First, Irregular cares are superfluous and improper to the ends which we direct them to ; and that not to our main end only, happiness, which men, toiling to discover in the creature where it is not, do, instead thereof, find nothing but trouble and vexation, but even to those lower ends which the creatures are proper and suitable to. For unto us properly belongs the industry, but unto God the

care ; unto us the labour and use of means, but unto God the blessing and success of all. Though PAUL plant, and APOLLOS water, it is God only “ that can give the increase ;” he must be trusted, with the event of all our industry. PETER never began to sink till he began to doubt ; that was the fruit of his unbelief. “ Which of you, by taking thought, can add one cubit to his stature ?” saith CHRIST. Our cares can never bring to pass our smallest desires, because, I say, the care of events was ever God’s prerogative, and belonged only to his providence. Upon him we must cast our care, upon him we must unload our burdens, and he will sustain us. “ We are all of one family, of the household of God and of faith.” Now, we know, children are not to lay up for parents, but parents for children. If we should see a child toil for his living, we should presently conclude, that he was left to the wide world, and had no father to provide for him ; and that is our SAVIOUR’s argument : “ Take no thought, for your heavenly Father knoweth you have need of these things.”

Let us, therefore, cast ourselves upon God :—

1. In Faith, depending upon the truth of his promises : “ He hath said, I will not fail thee, nor forsake thee :” And upon the all-sufficiency of his power : “ Our God whom we serve is able to deliver us.” That which grieved the LORD with his people in the wilderness, was their distrust of his power and protection : “ Can he spread a table in the wilderness ? Can he give bread also, and flesh for his people ?” And, indeed, as CAIN’s despair, so, in some proportion, any fainting under temptation, any discontent with our estate, proceeds from this, that we measure God by ourselves ; that we conceive of his power only by those ways of escape which we are, by our own wisdom, able to forecast ; and when we are so straitened, that we can see no way to turn, there we give over trusting to God. It is, therefore, a notable means of establishing the heart in all estates, to have the eye of faith fixed upon the power of God ; to consider, that his thoughts and con-

trivances are as much above ours as heaven is above the earth: And, therefore, to resolve with JEHOSAPHAT, that when we know not what to do, yet we will have our eyes upon him still. "Son of man," saith the **LORD** to **EZEKIEL**, "can these dead bones live?" And he answered, "O **LORD** **God**, thou knowest." Thy thoughts are above our thoughts; and where things are to us impossible, they are easy unto thee.

2. By Prayer. This is a main remedy against careful thoughts. When the Apostle had exhorted the **Philip-pians**, that their moderation, that is, their equanimity and calmness of mind, should be known unto all men, he presseth it with this excellent reason, "The **LORD** is at hand:" He is ever at home in his family; he is near to see the wants, and to hear the cries, of all that come unto him: Therefore, saith he, "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving," (thanksgiving for what you have, and prayer for what you want,) "let your requests be made unto **God**," and he shall furnish you with peace in all estates.

Secondly, As irregular* cares are needless and superfluous, so they are sinful too:—

1. In regard of their object, they are worldly cares, the cares of the men of this world; therein we declare ourselves to walk in conformity to the **Gentiles**, as if we had no better foundation of content than the **Heathen** which know not **God**. And this is **CHRIST**'s argument: "After all these things do the **Gentiles** seek." We are taken out of the world, we have not received the spirit of the world; and, therefore, we must not be conformable to the world, nor bring forth the fruits of a worldly spirit; but walk as men that are set apart, as a peculiar people, and that have heavenly promises, and the grace of **God** to establish our hearts: *Illi terrena sapient qui promissa cœlestia non habent*: It is seemly for those alone, who have no other portion but in this life, to fix their thoughts and cares here.

2. They are sinful in regard of their causes, and they

are principally two: (1.) Inordinate lust or coveting, the running of the heart after covetousness. (2.) Distrust of God's providence; for those desires which spring from lust can never have faith to secure the heart in the expectation of them.

Lastly, They are sinful in their effects: (1.) They are murdering cares; they work sadness, suspicions, uncomfortableness, and at last death. (2.) They are choking cares; they take off the heart from the word, and thereby make it unfruitful. (3.) They are adulterous cares; they steal away the heart from God, and set a man at enmity against him. In all which respects, we ought to arm ourselves against them.

Which that we may the better do, we will, in the Last place, propose two sorts of directions: 1. How to make the creature no vexing creature. 2. How to use it as a vexing creature. For the former:—

1. Pray for convenience; for that which is suitable to thy mind; I mean, not to the lusts, but to the abilities of thy mind. Labour ever to suit thy occasions to thy parts, and thy supplies to thy occasions. If a ship out of greediness be over-loaden with gold, it will be in danger of sinking, notwithstanding the capacity of the sides be not a quarter filled: On the other side, fill it to the brim with feathers, and it will toss up and down for want of its due ballasting. So is it in the lives of men, some have such greedy desires, that they think they can run through all sorts of business, and so never leave loading themselves, till their hearts sink, and are swallowed up in worldly sorrow and security: Others set their affections on such trivial things, that though they should have the fill of all their desires, their minds would still be as floating and unsettled as before. Resolve therefore to do with thyself as men with their ships. There may a tempest arise, when thou must be constrained to throw out all thy wares into the sea; such were the times of bloody persecutions, when men were put to forsake their father, mother, wife, children, nay, to have the very ship itself broken to pieces, that the mariner within might escape

upon the ruins. But besides this, in the calmest and surest times of the church, these two things thou must ever look to, if thou tender thine own tranquillity. (1.) Fill not thyself only with light things: Such are all the things of this world in themselves, besides the room and cumbersomeness of them, (as light things take up ever the most room,) they still leave the soul floating and unsettled. Do therefore as wise mariners, have strong and substantial ballasting in the bottom, faith in GOD's promises, love and fear of his name, a foundation of good works, and then whatever becomes of thy other loading, thy ship itself shall be safe at last, thou shalt be sure in the greatest tempest to have thy life for a prey. (2.) Consider the burden of thy vessel: All ships are not of an equal capacity, and they must be freighted, and manned, and victualled in proportion to their burden. All men have not the same abilities; some have such a measure of grace as enables them, with much wisdom and improvement, to manage such an estate as would puff up some with pride, sensuality, superciliousness, and forgetfulness of GOD: Again, some men are fitted to some kind of employments, not to others; as some ships are for merchandize, others for war; and in these varieties of states, every man should pray for that which is most suitable to his disposition and abilities, which may expose him to the fewest temptations, or at least by which he may be most serviceable in the body of CHRIST, and bring most glory to his master. This is that we all pray, "Give us our daily bread;" that which is most proportioned to our condition, that which is fittest for us to have, and most advantageous to the ends of that LORD whom we serve.

2. Labour to get CHRIST into thy ship: He will check every tempest, and calm every vexation that grows upon thee. When thou shalt consider that his truth, and person, and honour are embarked in the same vessel with thee, thou mayest safely resolve on one of these; either he will be my pilot in the ship, or my plank in the sea, to carry me safe to land; if I suffer in his company, and as his member, he suffers with me, and then I may triumph to be

made any way conformable unto CHRIST my Head. If I have CHRIST with me, there can no estate come which can be cumbersome to me. Have I a load of misery and infirmity, inward, outward, in mind, body, name, or estate? This takes away the vexation of all, when I consider it all comes from CHRIST, and it all runs into CHRIST. It all comes from him, as the wise Disposer of his own body; and it all runs into him, as the compassionate sharer with his own body: It all comes from him, who is the distributer of his Father's gifts; and it all runs into him, who is the partaker of his members' sorrows. If I am weak in body, CHRIST my Head was wounded; if weak in mind, CHRIST my Head was heavy unto death: If I suffer in my estate, CHRIST my Head became poor, as poor as a servant; if in my name, CHRIST my Head was esteemed vile, as vile as BEELZEBUB. PAUL was comforted in the greatest tempest with the presence of an angel; how much more with the grace of CHRIST! When the thorn was in his flesh, and the buffets of SATAN about his soul, yet then was his presence a plentiful protection, "My grace is sufficient for thee;" and he confesseth it elsewhere, "I am able to do all things through CHRIST that strengthens me." CHRIST's head hath sanctified any thorns, his back any furrows, his hands any nails, his side any spear, his heart any sorrow that can come to mine. Again, have I a great estate, am I loaden with abundance of earthly things? This takes away all the vexation, that I have CHRIST with me; his promise to sanctify it, his wisdom to manage it, his glory to be by it advanced, his word to be by it maintained, his anointed ones to be by it supplied, his church to be by it repaired; in one word, his poverty to be by it relieved. For as CHRIST hath strength and compassion to take off the burden of our afflictions; so hath he poverty too, to ease that vexation which may grow from our abundance. If thou hast a whole wardrobe of cast apparel, CHRIST hath more nakedness than all that can cover: If whole barns full of corn, and cellars of wine, CHRIST hath more empty bowels than all that can fill: If all the pre-

cious drugs in a country, CHRIST hath more sickness than all that can cure: If the power of a great Prince, CHRIST hath more imprisonment than all that can enlarge: If a whole house full of silver and gold, CHRIST hath more distressed members to be comforted, more breaches in his church to be repaired, more enemies of his Gospel to be opposed, more defenders of his faith to be supplied, more urgencies of his kingdom to be attended, than all that will serve for. CHRIST professeth himself to be still hungry, naked, sick, and in prison, and to stand in need of our visits and supplies. As all the good which CHRIST hath done is ours, by reason of our communion with him; so all the evil we suffer is CHRIST's, by reason of his compassion with us. The Apostle saith, that "we sit together with CHRIST in heavenly places;" and the same Apostle saith, that the sufferings of CHRIST are made up in his members, *Nos ibi sedemus, et ille hic laborat.* We are glorified in him, and he pained in us; in all his honour we are honoured, and in all our afflictions he is afflicted.

3. Cast out thy JONAH, every sleeping and secure sin that brings a tempest upon thy ship, vexation to thy spirit. It may be thou hast an execrable thing, a wedge of gold, a Babylonish garment, a full bag of unjust gain, gotten by sacrilege, disobedience, mercilessness, or oppression, by detaining God's or thy neighbour's rights: It may be thou hast a DELILAH, a strange woman, in thy bosom, that brings a rot upon thine estate; whatever thy sickness, whatever thy plague be, as thou tenderest the tranquillity of thine estate, rouse it up from its sleep by a faithful, serious, and impartial examination of thine own heart; and though it be as dear to thee as thy right eye, or thy right hand, thy choicest pleasure, or thy chiefest profit, yet cast it out in an humble confession to God, in a hearty and willing restitution to men, in opening thy close and contracted bowels to those that never yet enjoyed comforts from them; then shall quietness arise unto thy soul; and that very gain which thou throwest away, is but cast upon the waters, the LORD will

provide a whale to keep it for thee, and will at last restore it thee whole again.

The last direction which I shall give to remove the vexation of the creature, is out of the text, and that is, “ to keep it from thy spirit ; ” not to suffer it to take up thy thoughts and inner man. A man’s heart ought to be upon his business, and not upon matters accidental. If in a tempest men should not address themselves to their offices, to loose their tacklings, to draw the pump, to strike sails and lighten the vessel, but should make it their sole work to gaze upon their commodities, who could expect that a calm should drop into such men’s laps ? Beloved, when the creature hath raised a tempest of vexation, think upon your offices ; to the pump, to pour out thy corruptions ; to the sails and tackling, to abate thy lusts and the provisions of them ; to thy faith, to live above ; to thy patience : “ It is the **LORD**, let him do as seemeth good to him ; ” to thy thankfulness, “ The **LORD** giveth, and the **LORD** taketh away ; blessed be the name of the **LORD**.”

But what is it to keep the creature from the spirit ? It is, in the phrase of Scripture, “ Not to set the heart upon riches.” *Apponere cor*, to carry a man’s heart to the creature, the Prophet gives a fit expression of it when he saith, “ that the heart doth go after covetousness : ” When a man makes all the motions of his soul wait upon his lusts, and drudgeth for them, and bringeth his heart to the edge of the creature : For the world doth not wound the heart, but the heart woundeth itself upon the world. As it is not the rock alone that dasheth the ship, without its own motion, being first tossed by the wind and wave upon the rock ; so it is a man’s own lust which vexeth his spirit, and not the things alone which he possesseth.

To set the heart on the creature denotes three things :—

1. To pitch a man’s thoughts and studies, to direct all the inquiries of his soul upon them, and the good he expects from them. This in the Scripture is expressed by devising, consulting, thinking within one’s self, being tossed like a

meteor with doubtfulness of mind, and careful suspense, joining one's self, making provision for lusts.

2. To care for, to employ a man's affections of love, delight, desire upon them, to set a high price on them. For this cause covetous men are called idolaters; because they prefer money, as a man doth his God, before all other things. When the women would have comforted the wife of PHINEAS, with the birth of a son, after the captivity of the ark, it is said, "She regarded it not;" the text is, "She did not put her heart upon it;" Though a woman rejoice when a man child is born; yet in comparison of the ark, she no more regarded the joy of a son, than a man would do, if the sun should be blotted out of heaven, and a little star put in the room. They will not "set their heart upon us," say the people to David, "for thou art worth ten thousand of us;" that is, they will no whit regard us in comparison of thee: So then a man's heart is set on the creature, when he prizeth it above other things, and declareth this estimation of his heart by those eager endeavours with which he pursueth them.

3: To rely upon, to put trust in the creature; and this is imported in the word by which the Prophet expresseth riches, which signifieth strength of all sorts, *Vires*, and *Propugnaculum*, the inward strength of a man, and the outward strength of munition and fortification: Therefore saith SOLOMON, "The rich man's wealth is his strong city;" and rich men are said "to trust and glory in their riches."

Now a man ought not thus to set his heart on the creature:—

First, Because of the tenderness and delicacy of the spirit, which will quickly be bruised with any thing that lieth upon it and presseth it. As men wear the softest garments next their skin, that they be not disquieted, so should we apply the tenderest things, the mercies and the worth of the blood of CHRIST, the promises of grace and glory, the precepts and invitations of the Spirit unto our spirits. And now a subterraneous wind being pressed in by the earth, doth often beget earthquakes; so the spirit of a man being

swallowed up and quite closed in earthly things, must needs beget tremblings and distractions. The word here which we translate *Vexation*, is rendered likewise by *Contritio, a pressing, grinding, wearing away of a thing*; and by *Depastio, a feeding on a thing*, which makes some render the words thus, “All is vanity, and a feeding upon wind.” That as windy meats, though they fill and swell a man up, nourish little, but turn into crudities and diseases; so the feeding upon the creature may puff up the heart, but it can bring no solid nutriment to the soul. The creature upon the spirit, is like a worm in wood, or a moth in a garment; it begets a rottenness of heart, it bites asunder the threads and sinews of the soul, and by that means works an undisposedness to any worthy service, and brings a decay upon the whole man; for cares will prevent age and change the colour of the hair before the time, and make a man like a silly dove, without any heart.

Secondly, Because the strength of every man is his spirit: *Mens cuiusque is est quisque*. Now if the creature seize on a man’s strength, it serves him as **DELILAH** did **SAMSON**; it will quickly let in the Philistines to vex him. Strength hath two parts or offices: Passive in undergoing and withstanding evil; and active, in doing that which belongs to a man to do. Now when the heart and spirit of a man is set upon any creature, it is weakened in both these respects.

1. It is disabled from bearing and withstanding evil. We will consider it, (1.) In temptations: (2.) In afflictions.

1. A man who hath set his heart upon any creature, is altogether unfit to withstand any temptation. In the Law, when a man had new married a wife, he was not to go to war that year. One reason whereof, I suppose, was this, because when the mind is strongly set upon any one object, till the strength of that desire be abated, a man will be utterly unfit to deal with an enemy; so is it with any lust, to which a man weds himself, it altogether disables him to resist any enemy.

The reason hereof, is, the subtilty of SATAN, who will be sure to proportion his temptations to the heart, and those lusts which there pre^dominate, setting upon men with those persuasions wherewith he is most likely to seduce them. The Devil dealeth as men in a siege, casts his projects and applies his batteries to the weakest place. Therefore the Apostle saith, that “a man is tempted, when he is led away of his own lust and enticed:” The Devil will be sure to hold intelligence with a man’s own lusts, to advise and sit in counsel with his own heart, to follow the tide and stream of a man’s own affections in the tempting of him. ADAM was tempted in knowledge, PHARAOH by lying wonders, the Prophet by the pretence of an angel’s speech, AHAB by the consent of false Prophets, the Jews by the temple of the LORD and carnal privileges, the Heathens by pretence of universality and antiquity.

2. A heart set on any lust, is unfit to withstand temptation, because temptations are commonly edged with promises or threatenings. Now if a man’s heart be set on GOD, there can no promises be made of any such good as the heart cares for: Spiritual promises the Devil will make few, or if he do, such a heart knows that evil is not the way to good: If he make promises of earthly things, such promises the heart hath already from one who can better make them. Neither can he promise any thing which was not more mine before, than his; for either that which he promiseth, is convenient for me, and so is manna, food for my nature; or else inconvenient, and then it is quails, food for my lust. If the former, GOD hath taught me to call it mine own already, “Give us our bread,” and not to go to the Devil’s market to fetch it; if the other, though GOD should suffer the Devil to give it, yet he sends a curse into our mouths along with it. And as such a heart neglects any promises the Devil can make, so is it as heedless of any of his threatenings; because if GOD be on our side, neither “principalities, nor powers, nor things present, nor things to come, can ever separate from him: Stronger is he that is with us, than he that is in the world:” It is the business

of our calling, to fight against spiritual wickednesses, and to resist the Devil. But when the heart is set on any creature, and hath not God to rest upon, then hath the Devil an easy way to win a man to any sin, or withdraw him from any good, by pointing his temptations with promises or threatenings, fitted to the things which the heart is set on.

Let the Devil promise **BALAAM** honour and preferment, on which his ambitious heart was set, and he will rise early, run and ride, and be more senseless of God's fury than the dumb creature that he may curse God's own people: Let the Devil promise thirty pieces of silver to **JUDAS**, whose heart ran upon covetousness, and there is no more scruple, the bargain of treason is presently concluded: Let the Devil tempt **MICAH**'s Levite with a little better reward than the beggarly stipend which he had before, theft and idolatry are swallowed down both together, and the man is easily won to be a snare and seminary of spiritual uncleanness to a whole tribe. On the other side, let **SATAN** threaten **JEROBOAM** with the loss of his kingdom, if he go up to Jerusalem and serve God in the way of his own worship, and that is argument enough to draw him and all his successors to notorious and Egyptian idolatry; and the reason was, because their hearts were more set upon their own counsels, than upon the worship or truth of God. Let the Devil, by the edicts and ministers of **JEROBOAM**, lay snares in Mizpah, and spread nets upon Tabor; that is, use laws, menaces, subtleties to keep the people from the city of God, and to confine them to regal and state idolatry, presently the people tremble at the injunction of the King, and walk willingly after the commandment.

If a man's heart be not set on God, and taught to rest on his providence, to answer all **SATAN**'s promises with his all-sufficiency to reward us, and all his threatenings with his all-sufficiency to protect us; how easily will promises beguile, and threatenings deter unstable and earthly minds! Let the Devil tell one man, All this will I give thee, if

thou wilt speak in a cause to pervert judgment ; how quickly will men create subtleties, and coin evasions, to rob a man and his house, even a man and his inheritance ! Let him say to another, I will do whatsoever thou sayest to me, if thou wilt dissemble thy conscience, divide thy heart, comply with both sides, keep down the power of godliness, persecute zeal, set up superstitions ; how quickly shall such a man's religion be disguised, and sincerity, if it were possible, put to shame ! If to another, Thou shalt by such a time purchase such a lordship, swallow up such a prodigal, if thou enhance thy rents, enlarge thy fines, set unreasonable rates upon thy farms ; how quickly will men grind the faces of the poor, and purchase ungodly possessions with the blood of their tenants ! If to another, Beware of laying open thy conscience, of being too scrupulous in thy office, lest thou purchase the disfavour of the world, lest the times cloud over thee, lest thou make thyself obnoxious to censures ; how will men be ready to start back, to shrink from their wonted forwardness, to abate their former zeal, to connive at the corruptions of the age ; in one word, to tremble when EPHRAIM speaks, and not when God speaks ? So hard is it, when the heart is wedded to earthly things, and they are got into a man's bosom, to bear the assaults of any temptation.

3. A heart set upon any lust, is unfit likewise to bear any affliction. The young man, whose heart was upon his riches, could not endure to hear of selling all, and entering upon a poor and persecuted profession. (1.) Lusts are choice and dainty, they make the heart very delicate, and nice of any assaults. (2.) They are very wilful, and set upon their own ends ; therefore they are expressed by the name of concupiscence, and "the will of the flesh," and wilfulness is the ground of impatience. (3.) They are natural, and move strongly to their own point ; they are a body, and our very members : No marvel then if they be sensible of pain from afflictions, which are contrary to nature. The stronger the water runs, the more will it roar and foam upon any opposition. Lust is like a furious

beast, enraged with the affliction, the chain that binds it. (4.) Lusts are very wise, after a fleshly and sensual manner; and worldly wisdom is impatient of any affliction that crusheth and disappoints it; therefore the Apostle doth herein principally note the opposition between heavenly and carnal wisdom, that the one is meek, peaceable, and gentle; the other devilish, and full of strife. (5.) Lusts are proud, especially those that arise from abundance; and pride being set upon by any affliction, makes the heart break forth into impatience, debates, and stoutness against God; a proud heart grows harder by afflictions, as metals or clay after they have past through the furnace. Besides, pride in earthly things swallows up the very expectation of afflictions, and therefore must needs leave the heart unprepared against them. (6.) Lusts are rooted in self-love; and therefore when CHRIST will have a man forsake his lusts, he directs him to deny himself. Now the very essence of afflictions, is to be grievous and adverse to a man's self. (7.) Lusts are contentious, armed things, and their enmity is against God, and therefore utterly unfit to accept of the punishment of sin, and to bear the indignation of the LORD, or to submit to any afflictions. (8.) Lusts resist the truth, set up themselves against the word, and thereby utterly disable men to bear afflictions; for the word sanctifies and lightens all afflictions, the word shows God's moderation and intention in them, an issue out of them, the benefits which will come from them, the supplies of strength and abilities to bear them, the promises of a more abundant and exceeding weight of glory, in comparison whereof they are as nothing. (9.) If we could conceive some afflictions not contrary to lust, yet afflictions are ever contrary to the provisions of lusts, to the materials and instruments of lusts, such as are health, pleasure, riches, honours. And in all these respects, a heart set upon lust is weakened and disabled to bear afflictions.

Secondly, When the heart is set upon the creature, it is utterly disabled in respect of its active strength, made unfit to do any duty with that strength as God requires.

1. Because *bonum fit ex causâ integrâ*: A good duty must proceed from an entire cause, from the whole heart. Now lust divides the heart, and makes it unsteady, and unfaithful to God. There is a two-fold unsteadfastness, one in degrees, another in objects; the former proceeds from the remainders of corruption, the other from the predominancy of lust, which over-sways the heart to evil. Good motions and resolutions in evil hearts, are like violent impressions upon a stone; though it move upward for a while, yet nature will at last prevail, and make it return to its own motion.

2. A heart set on lusts, moves to no end but its own; and selfish ends defile an action, though otherwise never so specious; turn zeal itself, and obedience into murder; hinder all faith in us, and acceptance with God, nullify all other ends, swallow up God's glory, and the good of others, as the lean kine did the fat.

3. The heart is a fountain and principle, and principles are ever one and uniform; out of the same fountain cannot come bitter water and sweet: And therefore the Apostle speaks of some, that they are double-minded men, that have a heart and a heart; yet the truth is, that is but with reference to their pretences; for the heart really and totally looks but one way. Every man is spiritually a married person, and he can be joined but to one; CHRIST and an idol, (as every lust is,) cannot subsist; he will have a chaste spouse, he will have all our desires and affections subject to him; if the heart cannot count him altogether lovely, and all things else but dung in comparison of him, he will refuse the match, and withhold his consent.

Let us see, in some few particulars, what impotency to any good the creatures bring upon the hearts of men.

To pray requires an hungry spirit, a heart convinced of its own emptiness, a desire of intimate communion with God; but the creature draws the heart and all the desires thereof to itself, lust makes men pray amiss, fixeth the desires only on its own provisions, makes a man unwilling to be carried any way to heaven, but his own. The young

man prayed to CHRIST to show him the way to eternal life ; but when CHRIST told him, that his riches, his covetousness, his bosom lust, stood between him and salvation, his prayer was turned into sorrow, repentance, and apostasy.

Meditation requires a sequestration of the thoughts, a mind unmixed with other cares, a sincere and uncorrupted relish of the word. Now when the heart is prepossessed with lust, and taken up with another treasure, it is as impossible to be weaned from it, as for an hungry eagle (a creature of the sharpest sight to fix upon, and of the sharpest appetite to desire its object) to forbear the body on which it would prey ; as unable to conceive aright of the preciousness and power of the word, as a feverish palate to taste the proper sweetness of the meat it eats.

In hearing the word, the heart can never accept God's commands, till it be first empty ; a man cannot receive the richest gift that is, with a hand that was full before. Now thorns, which are the cares of the world, filling the heart, must needs choke the seed of the word. The Pharisees and Lawyers rejected the counsel of God against themselves, because their pride would not let them yield to such a baptism, or to such as requires confession of sins, justifying God, and condemning themselves ; for these were the purposes of JOHN's baptism, and of the preaching of repentance. That man comes but to be rejected, who makes love to one who hath fixed her heart and affection already. A man must come to God's word as to a physician, a mere patient, without reservations or exceptions ; he must set his corruptions as an open mark for the word to shoot at ; he must not come with capitulations and provisos ; but lay down the body of sin before God, to have every earthly member hewed off. Till a man come with such a resolution as to be willing to part from all naughtiness, he will never receive the ingrafted word with meekness and an honest heart. A man will never follow CHRIST in the ways of his word, till first he hath learnt to deny himself and his own lusts. Nay, if a man should bind his devotion to his heart

with vows, yet a **DELILAH** in his bosom, a lust in his spirit, would easily nullify the strongest vows. Some, when their conscience awakens and begins to disquiet them, make vows to bind themselves to better obedience, and forms of godliness ; but as **SAMSON** was bound in vain with any cords, so long as his hair grew to its length ; so in vain doth any man bind himself with vows, so long as he nourisheth his lusts within : A vow in the hand of a fleshly lust will be like the chains of that fierce lunatic, (*Luke* viii. 29,) easily broken. This is not the right way. First, Labour with thy heart, cleanse out thy corruptions, purge thy life, as the Prophet did the waters, with seasoning and rectifying the fountain. It is one thing to give ease from a present pain, another thing to root out the disease itself. In a word, whereas in the service of God there are two main things required, faith to begin, and courage or patience to go through, lust hinders both these. “ How can ye believe, since ye seek for glory one from another ? ” (*John* v. 44.) “ When persecution arose because of the word, some were presently offended.” (*Matt.* xiii. 21.)

Thirdly and lastly, A man ought not to set his heart on the creature, because of the nobleness of the heart. To set the heart on the creature, is to set a diamond in lead : None are so mad to keep their jewels in a cellar, and their coals in a closet ; and yet such is the profaneness of wicked men, to keep **God** in their lips only, and **Mammon** in their hearts ; to make earth their treasure, and heaven but as an appendix to that. And now, as **SAMUEL** spake unto **SAUL**, “ Set not thine heart upon thine asses ; for the desire of **Israel** is upon thee : Why should a King’s heart be set upon asses ? ” So may I say, Why should Christians’ hearts be set upon earthly things, since they have the Desire of all flesh to fix upon ?

I will conclude with one word upon the last particular, How to use the creatures as thorns, or as vexing things.

1. Let not the bramble be King ; let not earthly things bear rule over thy affections. Fire will rise out of them, which will consume all thy cedars, emasculate the powers of

thy soul. Let grace sit in the throne, and earthly things be subordinate to the wisdom and rule of God's Spirit in thine heart: They are excellent servants, but pernicious masters.

2. Be armed when thou touchest or meddlest with them; armed against the lusts, and against the temptations that arise from them. Get faith, to place thy heart upon better promises; enter not upon them without prayer to God, that since thou art going amongst snares, he would carry thee through with wisdom and faithfulness, and teach thee how to use them as his blessings and as instruments of his glory. Make a covenant with thine heart, as JOB with his eyes; have a jealousy and suspicion of thine evil heart, lest it be surprised and bewitched with sinful affections.

3. Touch them gently; do not hug, love, dote upon the creature, nor grasp it with adulterous embraces: The love of money is a root of mischief, and is enmity against God.

4. Use them for hedges and fences, to relieve the saints, to make friends of the unrighteous Mammon, to defend the church of CHRIST; but by no means have them in thy field, but only about it; mingle it not with thy corn, lest it choke and stifle all.

And, Lastly, Use them as GIDEON, for weapons of just revenge against the enemies of God's church, to vindicate his truth and glory; and then, by being wise and faithful in a little, thou shalt at last be made ruler over much, and enter into thy Master's joy.

SERMON II.

THE SINFULNESS OF SIN.

ROMANS vii. 9.

For I was alive without the law once ; but when the commandment came, sin revived, and I died.

WE HAVE seen, in the former discourse, that man can find no happiness in the creature : I will in the next place show, that he can find no happiness in himself ; it is neither about him, nor within him : In the creature, nothing but vanity and vexation ; in himself, nothing but sin and death. The Apostle, in these words, sets forth three things :—
1. The state of sin, “ Sin revived.” 2. The guilt of sin, “ I died,” or found myself to be a condemned man, in the state of perdition. 3. The evidence and conviction of both, “ When the commandment came :” Which words imply a conviction, and that from the SPIRIT.

(1.) A conviction ; for they infer a conclusion extremely contradictory to the conclusions in which ST. PAUL formerly rested. ST. PAUL’s former conclusion was, “ I was alive ;” but “ when the commandment came,” the conclusion was extremely contrary : “ I died.”

(2.) It was a spiritual conviction, for ST. PAUL was never literally without the Law ; but the veil, till this time, was before his eyes : He is now made to understand the Law in its native sense and compass ; the law is spiritual, (ver. 14,) and he is enabled to discern it spiritually. Natural men have their principles vitiated, their faculties bound, that they cannot understand spiritual things, till GOD hath as it were implanted a new understanding in them, framed the heart to attend, and set it at liberty to see the glory of GOD with open face.

To understand the words, we must note:—

First, That there is an opposition between those two clauses in the text, “Once,” and, “When the commandment came.” The opposition stands thus: “Once,” in my state of unregeneration, “I was without the Law;” but when the LORD began to reveal his will, then he gave me an eye to understand it in its native and proper compass. Before, he had it in the letter, but after, it came in its own spiritual shape; and there is some emphasis in the word *came*, denoting a vital, moving, penetrative power, which the Law had by “the Spirit of Life,” and which before it had not, as it was “a dead letter.”

Secondly, We must note the opposition between the two estates of ST. PAUL. In the First he was “alive,” and that in two respects; alive in his performances, able, as he conceived, to perform “the righteousness of the law without blame;” (*Phil. iii. 6;*) alive in his presumptions, self-justifications, conceits of righteousness and salvation. (*Acts xxvi. 9;* *Phil. iii. 7.*) In the Second estate, “sin revived;” I found that *that* was but a benumbedness, and “I died,” had experience of the falseness and miseries of my presumptions. Here is the state of sin, “sin revived;” the guilt of sin, “I died;” the conviction of it, by the SPIRIT bringing the spiritual sense of the commandment, and writing it in the heart of a man, and so pulling him away from his own conclusion.

The doctrines then which I shall insist on are these two:—I. The SPIRIT, by the commandment, convinceth a man to be in the state of sin. II. The SPIRIT, by the commandment, convinceth a man to be in the state of death because of sin.

I. To convince a man that he is in the state of sin, is, to make a man so to set his own seal to this truth, that he is a sinner, as that withal he shall feel within himself the quality of that estate, in humility and self-abhorrency; and so not in expression only, but in experience, not in word, but in truth, load and charge himself with all the noisomeness and venom, with all the malignity and frowardness that his na-

ture and person abound with, even as the waves of the sea with mire and dirt ; and thereupon justify Almighty GOD, when he doth charge him with all this, yea, if he should condemn him for it.

Now we are to show two things :—1. That a mere natural light will never thus far convince man : 2. That the SPIRIT by the commandment doth.

1. Some things nature is sufficient to teach : GOD may be felt and found out, in some sense, by those that ignorantly worship him. Nature doth convince men that they are not so good as they should be : The Law is written in the hearts of those that know nothing of the letter of it : Idleness, bestiality, lying, luxury, the Cretan Poet could condemn in his own countrymen. But these remnants of nature in the hearts of men, are but like the blazes and glimmerings of a candle in the socket ; there is much darkness mingled with them. Nature cannot throughly convince.

(1.) Because it doth not carry a man to the root, ADAM's sin, the corrupted seeds of a fleshly mind, reason, conscience, will. Mere nature will never teach a man to feel the weight and curse of a sin committed above five thousand years before he was born, to feel the spirits of sin running in his blood, and sprouting out of his nature into his life, one unclean thing out of another ; to mourn for that filthiness which he contracted in his conception. ST. PAUL confesseth that this could not be learned without the Law.

(2.) Because it doth not carry a man to the rule, which is the written Law, in that mighty wilderness which the Prophet DAVID found it. Nature cannot look upon so bright a thing, but through veils and glasses of its own. “ Evil hateth the light, neither cometh to the light,” cannot endure a thorough scrutiny, lest it should be reproved. When a man looks on the Law through the mist of his own lusts, he cannot but wrest it to his own way. ST. PETER gives two reasons of it, because such are *αμαθεῖς καὶ αστηρικτοι.* (2 Pet. iii. 16.) [1.] Unlearned men, namely, in

the mystery of godliness, have not been taught of God “what the truth is in” Jesus ; till that time a man will never put off his lusts, but defend them, and rather make crooked the rule, coin distinctions and evasions upon the Law itself, than judge himself and give glory to God. [2.] Fickle, unstable men, men apt to be “tossed up and down like empty clouds with every blast, never rooted nor grounded in the love of the truth, unsteadfast in the covenant of God,” and therefore altogether undisposed “to continue in, or hold fast the truth.”

(3.) Because it doth not drive us out of ourselves for a remedy. The sublimest philosophy that ever was, did never teach a man to deny himself, but to build up his house with the old ruins, to fetch stones and materials out of the wonted quarry. Humiliation, confusion, shame, self-abhorrency, to be vile in our own eyes, to be nothing within ourselves, to be willing to own the vengeance of Almighty God, and to judge ourselves, to justify him that may condemn us, and be witnesses against ourselves, are virtues known only in the Book of God, and which the learned philosophers would have esteemed both irrational and pusillanimous things.

(4.) Because natural judgment is so thoroughly distorted and infatuated, as to count “evil good, and good evil, light darkness, and darkness light;” to persuade a man that he is in “a right way, when the end thereof will be the ways of death;” that he is “rich and in need of nothing,” when in the mean time he is “miserable, poor, blind, and naked.”

Lastly, Because nature in particular men never knew, nor had experience of a better estate ; and therefore must needs be ignorant of the full image of God, in which it was created, and unto which it ought still to be conformable. As a man born in a dungeon is unable to conceive the state of a palace ; as the child of a nobleman, stolen away and brought up by some lewd beggar, cannot conceive or suspect the honour of his blood ; so utterly unable is corrupted nature, that hath been borne in a womb of ignorance, bred in a hell of uncleanness, enthralled from the beginning to

the Prince of darkness, to conceive or convince a man of that most holy condition in which he was created.

2. Now since nature cannot thus convince, the SPIRIT in the commandment must. We have no inward principles but these two. We grant there is a difference to be made between the illumination and renovation of the SPIRIT; men may be enlightened, and yet not sanctified: Yet it is certain too, that it is impossible to know sin in that hatefulness which is in it, with such a knowledge as begets detestation of it, or to know divine things with such a knowledge as is commensurate to them, but that knowledge must work admiration, delight, love. This conviction then of sin, the SPIRIT worketh:—1. By revealing the rule. 2. By opening the condition of the state of sin. 3. By giving an heart to understand all, or by shaping and framing the heart to the word, and so mingling them both together.

The Apostle saith, that “by the commandment sin revived:” By the life of sin, I understand the strength of it; and that is two-fold: A strength to condemn, and a strength to operate, or work in a man obedience to itself: A strength to hold a man fast, and to carry him its own way. It is a Lord, and so hath the strength of power to command; and it is an Husband, and so hath the strength of love, to persuade and prevail.

First, It is a Lord and Master, in which respect it hath these ties upon us:—

1. A covenant; there is a virtual bargain between lust and a sinner: (*Isaiah xxviii. 15:*) We make promise of “serving and obeying sin;” (*John viii. 34; Rom. vi. 16;*) and that returneth unto us “the wages of iniquity, and the pleasures of sin.” (*2 Pet. ii. 15; Heb. xi. 25.*)

2. Love to it, as to a bountiful and beneficial Lord. Sin exerciseth authority over us, and yet we account it our benefactor. (*Hos. ii. 5, 12, 13; Job xx. 12, 13.*)

3. An easy service; the work of sin is natural, the instruments all ready at hand, the helpers and fellow-servants many, to teach, to encourage, to hasten and lead on in the broad way.

4. In sin itself there is a great strength to enforce men to its service: (1.) It is edged with malice against the soul, armed with weapons to fight against it, and enmity is a great whetstone to valour. (2.) It is attended with fleshly wisdom, supported with stratagems and deceits, heartened and set on by the assistance of SATAN and the world. (*Eph. iv. 22; Heb. iii. 13.*) (3.) It hath a judicature in the heart, it governs by a law, it sends forth lusts and temptations like so many edicts into the soul; and when we object the law of GOD against the service that is required, then as that Persian King, who could not find out a law to warrant the particular which he would have done, found out another, *that he might do what he would*; so sin, when it hath no reason to allédge, yet it hath self-will, that is, all laws in one.

Secondly, Sin is an Husband; (*Rom. vii. 1, 5;*) and so it hath the power of love, which, the wise man saith, “is as strong as death,” that will have no denial when it comes. ST. PAUL tells us, there is “a constraining power in love.” (*2 Cor. v. 14.*) Who stronger than SAMSON, and who weaker than a woman? Yet by love she overcame him, whom all the Philistines were unable to deal with. Now as between a man and a strumpet, so between lust and the heart, there are first certain cursed dalliances and treaties; by alluring temptations, the heart is drawn away from the sight of GOD and his law, and enticed, and then follows the accomplishment of uncleanness. This in the general is that life or strength of sin here spoken of.

We are next to observe, that the ground of all this is the law: “The sting of death is sin, and the strength of sin is the law.” (*1 Cor. xv. 56; 1 John iii. 4.*) From the law it is that sin hath both strength to condemn and to command us, or “have dominion over us.” (*Rom. vi. 14.*)

Now the law gives life or strength to sin three ways:—

First, By the curse and obligation of it, binding the soul with the guilt of sin unto the judgment of the great day. Every sinner hath the sentence of death passed upon him

already, and in part executed “He that believeth not, is condemned already, the wrath of God abideth on him.” All men come into the world with the wrath of God like a talent of lead upon their soul, and it may all be poured out within one hour upon them; there is but a span between them and judgment. In which interim, (1.) The law stops the mouth of a sinner, shuts him in, and holds him fast, under the guilt of his sin. (2.) It passeth sentence upon his soul, sealing the assurance of condemnation and wrath to come. (3.) It beginneth even to put that sentence in execution, with the “spirit of bondage and of fear,” shaking the conscience, wounding the spirit, and scorching the heart with the pre-apprehensions of hell, making the soul see some portion of that tempest which hangeth over it, rising out of that sea of sin which is in his life and nature, (as the Prophet’s servant did the cloud,) and so terrifying the soul with “a certain fearful expectation of judgment.” Thus the law strengthens sin, by putting into it a condemning power.

Secondly, By the irritation of the law. “Sin took occasion,” saith the Apostle, “by the law,” and so “by the commandment became exceeding sinful.” (*Rom. vii. 8.*) When lust finds itself universally restrained, meets with death and hell at every turn, can have no subterfuge nor evasion from the rigour of the law; then like a river that is stopped, it riseth and foameth, and rebels against the law of the mind, and fetcheth in all its force and opposition to rescue itself from that sword which heweth it in pieces. And thus the law is said to strengthen sin, not out of the intention of the law, but by accident, exciting and provoking that strength which was in sin before, though undiscerned, and less operative. For as the presence of an enemy doth actuate and call forth that malice which lay habitually in the heart before; so the purity of the law presenting itself to concupiscence which lay before undisturbed and way-laying the lust of the heart, that it may have no passage, doth provoke that habitual fierceness and rebellion which was in it before, to lay about on all sides for its own safety.

Thirdly, By the conviction and manifestation of the law, laying open the wideness of sin to the conscience. Man naturally is full of pride and self-love, apt to think well of his spiritual estate upon presumptions and principles of his own ; and though many profess to expect salvation from CHRIST only, yet inasmuch as they will be in CHRIST no way but their own, that shows that still they rest in themselves for salvation. This was the Apostle's case, when “ he lived after the strictest sect of the Pharisees ; sin was dead,” he esteemed himself *blameless* ; but “ when the commandment came,” it discovered its own spiritualness, and the carnalness of all his performances, removed his glosses and prejudices, opened the inordinateness of natural concupiscence, showed how the least atom doth spot the soul, the smallest omission qualify for hell, make the conscience see those infinite sparkles and swarms of lust that rise out of the heart, and that God is all eye to see, and all fire to consume every unclean thing ; that the smallest sins that are, require CHRIST's blood to wash them out ; then he began to be convinced that he was all this while under the hold of sin, that his conscience was yet under the paw of the lion. Thus we see, that unto the law belongs the conviction of sin, and that in the whole compass of evil that is in it.

Three hateful evils are in sin : Aberration from God's image, obnoxiousness to his wrath, and rejection from his presence ; stain, guilt, and misery, which is the product or issue of the former. Now the law is such a rule as can measure and set forth all this evil ; it is “ holy, just, and good.” (*Rom. vii. 12.*) “ Holy,” fit to conform us to the image of God ; “ just,” fit to arm us against the wrath of God ; and “ good,” fit to present us unto the presence and fruition of God. According to this complete pattern was man created ; an universal rectitude in his nature, light and beauty in his mind, conformity in his will, subjection in his appetites, serviceableness in his body, peace and happiness in his whole being. But man, being exactly sensible of the excellency of his estate, gave an easy ear to the first

temptation, which laid before him a hope and project of improving it; and so believing Satan's lie, and embracing a shadow, he fell from the substance which before he had, and contracted the hellish and horrid image of that tempter which had thus deceived him.

Having thus considered in general, how the law may be said to revive sin, by the obligation, irritation, and conviction of it: We will in the next place look into those particular species of sin, which the SPIRIT in the commandment doth convince men of. Wherein I shall insist at large only upon that sin which is the subject of this whole chapter, and principally aimed at by the Apostle in my text, namely, those evils which lie folded up in our original concupiscence.

Here then First, the SPIRIT by the law entitleth us to ADAM's sin, as a derivation from the root to the branches, as poison is carried from the fountain to the cistern, as the children of traitors have their blood tainted with their fathers' treason, and the children of bond-slaves are under their parents' condition. We were *all one in ADAM, and with him*: In him *legally*, in regard of the covenant between God and him: We were in him parties in that covenant, had interest in the mercy, and were liable to the curse which belonged to the breach of that covenant; and in him *naturally*, and therefore unavoidably subject to all that bondage and burden which the human nature contracted in his fall. And though there be risen up a sect of men, who deny the sin of ADAM to be our sin, or any way so by God accounted, yet certain it is, that before PELAGIUS did vex the churches, never any man denied the guilt of ADAM's sin (and guilt is inseparable from the sin itself) to belong to all his posterity.

This then is the first charge of the SPIRIT upon us, participation with ADAM in his sin. And inasmuch as that commandment to ADAM was the primitive law, so justly required, so easily observed, therefore exceeding great must needs be the transgression of it. Pride, ambition, rebellion, infidelity, ingratitude, idolatry, concupiscence,

theft, apostasy, unnatural affection, violation of covenant, and an universal renunciation of GOD's mercy promised: These, and the like, were those ingredients which compounded that sin, in the committing whereof we are all sharers, because ADAM's person was the fountain of ours, and ADAM's will the representative of ours.

The second charge is touching universal corruption, which hath in it two great evils. First, A general defect of all righteousness and holiness, in which we were at first created; and Secondly, An inherent pravity, evil disposition, propension to all mischief, antipathy and aversion from all good, which the Scripture calls the "flesh," the "wisdom of the flesh," the "body of sin," "earthly members," the "law of the members." And this is an evil, of the thorough malignity whereof no man can be so sensibly and distinctly convinced, as in the evidence of that conviction to cry out against it with such strange, strong, and bitter complaint as ST. PAUL doth, till his understanding be by CHRIST opened to conceive the spirituality, penetration, and compass of that holy law, which measureth the very bottom of every action, and condemneth as well the original as the acts of sin. And hence it is that many men plead for this sin, as only an evil of nature, rather troublesome than sinful. It will not be, therefore, amiss to open what it is to be in the state of original sin, and what evils they are which the commandment doth so discover in that sin, to make a man feel the burden of his own nature, (as the Prophet speaks,) "abhor himself," and never open his mouth any more, either proudly to justify himself, or foolishly to charge GOD; but to admire and adore that mercy which is pleased to save, and that power which is able to cure so unclean a thing.

First, Consider the universality of this sin, and that manifold. First, Universality of times, from ADAM to MOSES, even when the law of creation was much defaced, and they that sinned did not sin after the similitude of ADAM, against the clear revelation of GOD's pure and holy will: For that I take to be the meaning of the

Apostle in these words, “ Until the law sin was in the world, but sin is not imputed where there is no law.” Though the Law seemed quite extinct between ADAM and MOSES in the wicked of the world, and with it sin, because sin hath no strength where there is no law; though men had not any such legible characters of God’s will in their nature as ADAM had at first, and therefore did not sin after the similitude of his prevarication; yet even from ADAM to MOSES did sin reign over all them, even the sin of ADAM, and the lust which that sin contracted. And if sin reigned from ADAM to MOSES, in that time of ignorance, when the law of not lustng was quite extinct out of the minds of men, much more from MOSES after; for the Law entered by MOSES, that sin might abound, that is, that the concupiscence which reigned without conviction before, during the ignorance of the original law, might, by the new edition and publication of that law, be known to be sinful, and thereby become more exceeding sinful to those who should be thus convinced of it; that so the exceeding sinfulness of sin might serve both the sooner to compel men to come to CHRIST, and the grace of CHRIST might thereby appear to be more exceeding gracious: For the Law was revived, and promulgated anew, merely with relation to CHRIST and the Gospel; and, therefore, the Apostle saith, “ It was added and ordained by angels in hand of a Mediator;” or by the ministry of the Mediator.

Where there are three reasons to show God’s evangelical purpose in the publication of the Law anew:—

1. It was not published alone, but as an additament, with relation to the evangelical promise, which was made before.

2. The service of angels or messengers; which shows that, in the Law, God did send from heaven anew to instruct men, and therein to take care of them, and prepare them for salvation; for “ angels minister” for that purpose, “ that men might be heirs of salvation.”

3. The ministry of a mediator, namely, MOSES, who

was mediator in the Law, with reference whereunto CHRIST is called “ Mediator of a better covenant,” and was faithful as MOSES.

Now, where there is a Mediator appointed, therein GOD declares his purpose to enter anew into a treaty with men, and to bring them to terms of agreement and reconciliation with him. Men were rebels against GOD, held under the sentence of death and vengeance; they are in darkness, know not whither they go, are well pleased with their own estate, give no heed to any that would call them out. For this reason, because GOD is willing to pull men out of the fire, he sends first MOSES, armed with thunder and brightness, which cannot be endured, (for the shining of Moses's face, which the people could not abide, denotes the exceeding purity and brightness of the Law, which no sinner is able, with peace, to look on,) and he shows them whither they are hastening, namely, to eternal death; and, like the angel that met BALAAM in the narrow way, shuts them in, that either they must turn back, or else be destroyed. And in this fright and anguish, CHRIST, the “ Mediator of a better covenant,” presents himself as a sanctuary and refuge from the condemnation of the Law.

Secondly, There is universality of men, and in men universality of parts: All men and every part of man shut under the guilt of this sin. Both these the Apostle proves at large, “ Jews, Gentiles, all under sin, none righteous, no, not one; all gone out of the way, altogether become unprofitable, none that doeth good, no, not one: Every mouth must be stopped, all the world must be guilty before GOD; all have sinned and come short, or are destitute, of his glory. GOD hath concluded all in unbelief; the Scripture hath shut up all under sin:” This shows the universality of persons. The Apostle adds, “ Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet swift to shed blood; destruction and unhappiness are in their ways, and the way of peace they have not known; there is no fear of GOD

before their eyes." These particulars are enough to make up an induction, and so to infer an universality of parts. Every purpose, desire, imagination, is evil, only evil, continually evil. Original sin is an entire body, an old man, (which word noteth not the impotency or defects, but the wisdom, cunning, full growth of that sin in us,) and, in this man, every member is earthly, sensual, and devilish. As there is chaff about every corn in a field, saltiness in every drop of water that is in the sea, bitterness in every branch of wormwood; so is there sin in every faculty of man.

1. Look into the mind, you shall find it full of vanity, wasting and wearying itself in childish impertinent notions; full of ignorance and darkness; no man knoweth, nay, no man hath so much knowledge as to inquire or seek after God in that way where he will be found: Nay more, when God breaks in upon the mind, by some notable testimony from his creatures, judgments, or providence, yet they like it not, they hold it down, they reduce themselves back again to foolish hearts, to reprobate and undiscerning minds, as naturally as hot water returns to its former coldness. Full of curiosity, rash unprofitable inquiries, foolish and unlearned questions, profane babblings, strife of words, perverse disputes, all the fruits of corrupt minds: Full of pride and contradiction against the truth, oppositions of science, that is, setting up of philosophy and vain deceits, imaginations, fleshly reasonings against the SPIRIT and truth which is in JESUS: Full of domestic principles, fleshly wisdom, human inventions, contrivances, super-inducements upon the precious foundation, of rules and methods of its own to serve God and come to happiness: Full of inconstancy, and roving swarms of empty and foolish thoughts, slipperiness, and unstableness in all good motions.

2. Look into the conscience, you shall find it full of insensibleness. The Apostle saith of the Gentiles, that they were past feeling; and of the apostates in the latter times, that they "had their consciences seared with a hot

ron." Which things, though they be spoken of an habitual hardness, which grows upon men by a custom of sin, yet it is originally in the conscience at first, and doth not so much come into it as grow out of it. As that branch, which at first shooting out is flexible and tender, grows at last, even by its own disposition, into a hard and stubborn bough; as those parts of the nail next the flesh, which are at first softer than the rest, yet do of themselves grow to that hardness which is in the rest; so the consciences of children have the seeds of that insensibility in them, which makes them at last deaf to every charm, and secure against all the thunder that is threatened against them: Full of impurity and disobedience, dead unsavoury works: Full of false and absurd excusations and accusations; fearing where there is no cause of fear; and acquitting where there is great cause of fear, as ST. PAUL here did.

3. Look into the heart, and you shall find a very hell of uncleanness, full of deep and unsearchable deceit and wickedness, full of hardness: No sins, no judgments, no mercies, no allurements, no hopes, no fears, no instructions able to startle, to awaken, to melt, or shape it to a better image, without the immediate omnipotency of that GOD which melts the mountains: Full of impenitency; not led by the very patience and long-suffering of GOD, not allure^d by the invitations and intreaties of GOD to return to him, not persuaded by the fruitlessness and emptiness of all sinful lusts to forsake them: Full of folly, it is sound up, rivetted fast into the heart of a child, and therefrom childish folly grows up to wise and sober folly, till the heart be changed into a cell of darkness: Full of madness and rage. Madness is in the hearts of men while they live; all the creatures in the world are not able to cure it: Full of infidelity: A heart that departs from GOD, undervalues his precious promises, and mistrusts his power. In one word, full of pollution and uncleanness; that forge where all sins are framed in secret intents, desires, purposes, lusts, and from whence it springs forth into the life, the flames of it breaking out into the tongue, and into every

other member, in adulteries, murders, thefts, blasphemies, and every wicked word and work.

4. Look into the will, and you shall find it, (1.) Full of disability to any good ; it cannot hearken, nor be subject unto the law of God. But there may be weakness where yet there is a good will ; yet not so here. It is, (2.) Full of loathing and aversion ; it cannot endure to hear or see any thing that is good, casts it behind the back, and turns away the shoulder from it. But there may be a particular loathing of a thing, out of some distemper, and not out of antipathy. A man may loathe the sight of that in a disease which, at another time, he loves : But the will doth not sometimes loathe and sometimes love. But, (3.) It is full of enmity against that which is good ; it looks upon it as a base thing, and so it scorns it ; and it looks on it as an adverse thing, and so it sets up resolutions to withstand it ; and it looks upon it as an unprofitable thing, and so slighteth and neglects it. But enmity is seldom so rooted but that it may be overcome, and a reconciliation wrought. Not so here ; the fleshly will may be crucified ; it will never be reconciled : For, (4.) It is full of obstinacy and contrariety, which is a twisted enmity (as I may so speak) which cannot be broken. One contrary may expel another, but it can never reconcile it. The flesh will never give over the combat, nor forbear its contumacy and resolution to persist in evil.

5. Look into the memory, and you shall find it very unfaithful to retain good, very tenacious to hold any evil. It is like a leaking vessel, lets out all that is pure, and retains nothing but mud and dregs.

6. Look into the whole man, and you shall find him full of perturbation and disorder. A man cannot trust any member he hath alone without Job's covenant, without DAVID's bridle to keep it in. If thou hast occasion to use thine eye, take heed unto it ; it is full of the seeds of adultery, pride, envy, wrath, covetousness ; there are lusts of the eye. If to use thy tongue, trust it not alone, set a door before thy lips ; there is an hell within thee, that can

set it all on fire ; there is blasphemy, cursings, revilings, clamours, bitterness, crimson, hellish, and fiery abominations in that little member. If to use thy hands or feet, look unto them ; there are seeds of more sins, theft, bribery, murder, adultery, (what not ?) than there are joints or sinews in those members. If to use thine ear, be slow to hear, take heed how you hear ; it is easily open to vanity, lies, slanders, and false doctrines. Thus we see, how universal a corruption original sin is ; therefore, in Scripture, the whole man is called flesh, because when we are carnal, we walk as men ; as our SAVIOUR saith of the Devil, “when he speaks a lie, he speaketh of his own,” according to his own nature ; so when men walk after the flesh, they work of their own, they walk according to themselves. For “of ourselves we can do nothing,” as the Apostle speaks, but only sin : When we do any good, it is “by the grace of God ;” but lusts, which are the fountain of evil, are all our own. God gave the Heathen over to the lusts of their own hearts : “Every man is tempted when he is drawn away of his own lust, and enticed.” So then, we are all over flesh ; the mind is a fleshly mind, the will a fleshly will, the affections and lusts all fleshly : So that, as the Apostle saith of the body, “many members, but one body ;” so we of original sin, many lusts, but one body : Therefore, the Apostle calleth it, *κατ' εξοχην*, in the singular number, sin ; upon which, excellent is the observation, *Plus est tollere peccatum quam peccata* : It is more difficult to root out this single sin, than to overcome many actual.

Secondly, Consider the closeness and adherency of this sin. It cleaves as fast to our nature as blackness to the skin of an *Æthiopian*. In the Apostle it is, for this reason, called *ευπειστατος αμαρτια*, an encompassing sin ; a sin that doth easily possess, and closely cleave to, all our members and faculties. A man may as easily shake off the skin from his back, as rid himself of this evil inhabitant.

Thirdly, Consider the great contagion and pestilential

malignity which is in this sin, which doth not only cleave inseparably to our nature, but derives venom upon every action that comes from us. For though we do not say, that the good works of the regenerate are sins, and so hateful to GOD, as our adversaries belie and misreport us; for that were to reproach the SPIRIT and the Grace of CHRIST, by which they are wrought: Yet this we affirm constantly, unto the best work that is done by the concurrence of our faculties, such a viciousness doth adhere, that GOD may justly charge us for defiling the grace he gave. Whencesoever thou art going about any good, this evil will be present with thee, to derive a deadness, a damp, a dulness, an indisposedness upon all thy services, and iniquity upon thy holiest things, which thou standest in need of a priest to bear for thee, (*Exod. xxviii. 38,*) and to remove from thee. This is that which, in thy prayers, deadens thy zeal, fervency, humiliation, self-abhorrence, thy importunity, faith, and close attention; this, like an evil savour, mingleth with thy sacrifice, casteth in impertinent thoughts, wrong ends, makes thee rest in the work done, and never inquire after the truth of thine own heart, or GOD's blessing and success to thy services.

Fourthly, Consider the fruitfulness of it; it is both male and female, as I may so speak, within itself; both the tempter, and the seed, and the womb, and the midwife. Suppose it possible for a man to be separated from the contagions and allurements of all other wicked men, kept out of the reach of SATAN's suggestions, nay, to converse in the midst of the most renowned saints that are; yet that man hath enough in himself, and would quickly discover it, to beget, to conceive, to bring forth, to multiply, to consummate actual sins. "Who hath heard such a thing, who hath seen such things? Shall the earth be made to bring forth in one day?" saith the Prophet: Yet consider how suddenly this sin brings forth. When you see in your children their sin show itself, before their hair or their teeth, vanity, pride, frowardness, self-love, revenge, and the like, then think upon your own infancy, and bewail

ADAM's image so soon in yourselves, and yours in your children. 'I have seen,' saith ST. AUGUSTINE, 'a sucking infant, that was not able to articulate a word, look with a countenance even pale for envy, upon his fellow-sucklings that shared with him in the same milk ;' upon which consideration, the holy man breaks forth into this pious complaint, *Ubi Domine, quando Domine?* Where was the place, O LORD; when was the time, O LORD, that I have been an innocent creature? Again, consider how continually it brings forth, even every day, (*Gen. vi. 5,*) or all the day long, as fast as the fire sparkles. Consider farther, how desperately it breaketh forth: When thou seest a man wallow like a beast in his own vomit, dart out blasphemies against Heaven, revile the Gospel of salvation, tear the blessed name of God in pieces, with hideous oaths; CAIN murdering his brother, JUDAS betraying his Master, ANANIAS lying to the HOLY GHOST, LUCIAN mocking the LORD JESUS as a crucified impostor, JULIAN darting up his blood against heaven in hatred of CHRIST, the Scribes and Pharisees blaspheming the HOLY SPIRIT; then reflect on thyself, and consider, that this is thine own image, that thou hast the same root of bitterness in thyself, if the grace of God did not prevent thee: "As face answereth unto face in water," renders the same shape, lineaments, proportion, "so the heart of man to man;" every man may in another man's heart see the complete image of his own. We are all naturally cast in one mould, all equally partake the same degrees of original lusts, our hearts equally by nature fruitful in evil. If then we proceed not to the same excess of riot with other men, we must not attribute it to ourselves, or any thing in our nature, but only to the free and blessed influences of the grace of CHRIST and his Spirit. Yet gain consider, how unexpectedly it will break forth. "Is thy servant a dog, that he should do this great thing? To lash children in pieces, and to rip up women with child?" t was the speech of HAZAEL to ELISHA the Prophet. As if he should have said, I must cease to be a man, I must put off all the principles of humanity, I must change na-

tures with fierce and bloody creatures, before I can do such facts as these : “ Is thy servant a dog ? ” Yes, and worse than a dog ; when pride, ambition, the probabilities and promises of a kingdom shall enliven and rouse up that original inhumanity that is in a man, he will then be not a dog only, but a wolf and a lion. “ I will not deny thee, I will die for thee ; though all should be offended because of thee, yet I will never be offended : ” These were the words of a great disciple. Alas ! PETER, thou knowest not thine own heart : It is but like a quiet sea ; when the wind, the temptation, shall blow, thou wilt quickly find an alteration ; thy tide will turn, and an ebb of thy zeal will follow. O ! in such examples learn thyself, and fear thyself. The Disciples could say, “ Master, is it I ” that shall betray thee ? PETER did not ask, Master, is it JOHN ?, nor JOHN, Master, is it THOMAS ? ; but every one, “ Is it I ? ” True indeed, I have a deceitful heart, a revolting flesh, a traitor in my bosom : It may as soon be I as another man. “ If any one fall, restore him with the spirit of meekness,” saith the Apostle, “ considering thyself ; ” that is, Do not rejoice against thy brother, nor insult over him, do not despise him in thine heart, nor exalt thyself ; thou art of the same mould, thou hast the same principles with him ; that GOD which hath forsaken him, may forsake thee ; that temptation which hath overcome him, may happen unto thee ; that enemy which hath sifted him, may winnow thee ; and therefore in his fall learn compassion towards him and jealousy to thyself : “ Restore him, and consider thyself.”

Fifthly, Consider the temptations that arise from this sin, the daily and hourly solicitations wherewith it setteth upon the soul, to unsettle it in good, and dispose it to evil. SATAN is emphatically in the Scripture called a tempter ; and yet as if his were but false temptations, ST. JAMES saith, that “ a man is tempted by his own lusts, when he is drawn away and enticed.” First, Drawn away from GOD out of his sight and presence, and then solicited unto evil, either evil simply, or evil concomitantly, in doing good duties formally, blindly, unzealously, inconstantly, unspirit-

ually. If a man shoot an arrow against a rock, it may be broken, but it cannot enter: No more can SATAN's temptations prevail against the soul, without something within to give them admittance. Therefore, though he tempted CHRIST, yet he prevailed not; and our SAVIOUR gives the reason, "He hath nothing in me," nothing to receive his darts: But now in us the flesh holds treacherous compliancy with SATAN and the world, and is ready to let them in at every assault. This is a great part of the cunning of wicked angels, to engage a man's own concupiscence to their party. For there must be the conception of the heart, as well as the temptation of SATAN in order to the production of a sinful act. Temptations may vex, but they cannot corrupt us without our own sinful entertainment. But here is the misery; SATAN knows how our tide stands, he searcheth out our dispositions, and therefore sorteth his temptations, and taketh ingredients of our own temper with them to sweeten them; as AGRIPPINA, when she poisoned her husband CLAUDIUS, tempered the poison in the meat which he most delighted in. One man hath lust and wit, SATAN tempteth him to scorn and slight the humility of the ways of GOD, and the simplicity of the Gospel; another hath lust and money, SATAN tempteth him to pride and oppression, and trust in his strong tower; another hath lust and poverty, SATAN tempteth him to murmuring, discontent, rebellion; another hath lust and youth, SATAN tempteth him to vanity and intemperance; another hath lust and learning, SATAN tempteth him to vain-glory and ambition. There is in all of us much need of spiritual wisdom to observe where we lie most obnoxious, where SATAN doth most plant his forces and direct his attempts, and ever to apply our strongest watch, our most importunate prayers to the gaps which lie most open to those lusts in our nature which are most predominant.

Sixthly, Consider the war and rebellion of this sin: "The flesh lusteth against the Spirit; fleshly lusts war against the soul:" Which passages are not so to be understood, as if, when lust doth fight, it fights against nothing

but the SPIRIT ; but that we shall have hourly experience of this traitor in our bosom ; and whensoever we go about any spiritual work, this evil will fight against us. And this war is not at a distance, but it is an intimate contrariety of the same part, like the combat between heat and cold in the same water ; no room nor space to entertain a treaty, or to shift and evade the conflict. The same soul that commands obedience, doth itself resist it. In the same mind the wisdom of the flesh, which is sensual and devilish, fighteth against the wisdom of the SPIRIT, which is meek and peaceable. In the same will, a delight in the law of GOD, and yet a counter-motion to the law of sin. In the same understanding, a light of the Gospel, and yet many relics of human principles and fleshly reasonings ; much ignorance of the purity, excellency, and beauty of the ways of GOD. In the same heart, sensibleness of sin, and yet much secret fraud and prevarication, hardness and disapprehension of sin and wrath. In the same affections, fear of GOD and fear of men, trust in GOD and doubting of his favour. “**LORD**, I believe, help thou mine unbelief,” was the cry of the poor man in the Gospel, and such must be the complaints of us : **LORD**, I will, help thou mine unwillingness ! **LORD**, I hear thee, help thou my deafness ! **LORD**, I remember thee, help thou my forgetfulness ! **LORD**, I press towards thee, help thou my weariness ! **LORD**, I rejoice in thee, help thou my heaviness ! **LORD**, I desire to have more fellowship with thee, help thou my strangeness ! **LORD**, I love and delight in thy law, help thou my failings ! The thief on the cross was a perfect emblem of the sin of our nature ; he was nailed hand and foot, destined unto death, utterly disabled from any of his wonted outrages ; and yet that only part which was a little loose, flies out in reproaching **CHRIST** : Our old man, by the mercy of GOD, is upon the cross, destined to death, disabled from the exercise of that wonted violence and dominion which it used ; and yet so long as there is any life or strength left in him, he sets it all on work to revile that blessed Spirit which is come so near him. A man in setting himself to hear GOD’s

word, begins to attend and relish the things that are spoken as matters which, in good earnest, concern his peace, begins to see a beauty in GOD's service, an excellency in GOD's law, which he considered not before, resolves hereafter to love, believe, prize it more than he had ever done ; presently the flesh sets up her reasoning, her perverse disputes, her own principles, her shame, her worldliness, her want of leisure, her secular contentments, and so resists the SPIRIT of GOD, and rejects his counsel. But yet, (beloved,) as in a pyramid, the higher you go, the less compass still you find the body to be of, and yet not without the curiosity and diligence of him that framed it ; so in a Christian man's resurrection, and conversation with CHRIST, the nearer he comes to CHRIST the smaller still his corruptions will be, and yet not without much spiritual industry and Christian art. A Christian is like a flame, the higher it ascends the more thin, purified, and azure it is ; but yet it is a flame in green wood, that wants perpetual blowing and encouragement. A man sets himself with resolution of spirit to set forward the honour of GOD, in questioning, in discovering, in punishing (within the compass of his own calling and warrant) the abuses of the times, in countenancing, in rewarding, in abetting and supporting truth and righteousness : His flesh presently interposeth, his quiet, his security, his relations, his interests, his hopes, his fears, his dependencies, his credit, his profit ; these blunt his edge, upbraid him with impoliticness, with a sullen disposition against men and manners ; and thus put I know not what ill-favoured colours upon a good face. In a word, good is before me, the glory, the service, the ways of GOD : I see it, but I cannot love it ; I will, but I cannot do it ; I do it, but I cannot finish it ; I will, but yet I rebel ; I follow, but yet I fall ; I press forward, and yet I faint and flag ; I wrestle, and yet I halt ; I crucify my lusts, and yet they evile me ; I watch my heart, and yet it runs away from me. GOD was at first the author of nothing but peace within me ; what envious man hath sowed this war in my

bowels? Let the Apostle answer this question, saith ST. AUGUSTINE: "By one man sin entered into the world."

Seventhly, Consider the wisdom, the policies, the unsearchableness of this sin. The Scripture calls it, "the wisdom of the flesh;" "earthly, sensual, devilish wisdom;" "wisdom to do evil;" "reasonings," "strong holds," "imaginings," "high thoughts:" And all this wisdom is employed to deceive the soul; therefore is fleshly wisdom called by ST. JAMES devilish, because it hath the Devil's end, to draw away men from God, and to entice and beguile them. Therefore, in Scripture, the heart of man is said to be "deceitful and unsearchable," and lusts are called "deceiveable lusts, and the deceitfulness of sin." ST. PAUL hath a heap of words to express this serpentine quality of sin, by "cogging," or "cheating," "cunning," "craftiness," "methods," "deceit." (*Eph. iv. 14.*) But a man may be very wise and very mischievous, and yet, for all this, no great hurt done by him, because he may be unwilling to take the pains, like him in the Historian that was innocent, not out of good nature, but laziness. Therefore, this deceit of sin is actuated and set on work with very strong desires and universal lusting: The Apostle calls them not lusts only, but wills or resolutions of the flesh and of the mind itself. Hence, that which SOLOMON saith of the King's heart, is true of that fleshly King in every man's bosom; it is unsearchable, a gulf, a hell of sinful profoundness; policies to keep from good, policies to poison and pervert good, policies to make good unseasonable, policies to bring to evil, policies to keep in evil, policies to maintain, justify, extenuate evil, policies to make men rest in false principles, policies to gloss and corrupt true principles, policies on the right hand for superstition, and flattering of GOD with will-worship, policies on the left hand for open profaneness. Infinite are the windings and labyrinths of the heart of man, the counsels of the flesh, to establish the kingdom of sin in itself; infinite those wiles and principles that hold up the throne of the

Prince of this world. What man is there who will not, in profession, be ready to spit at the name of SATAN, and to defy him and the works of his kingdom? And yet what man is there in whose bosom SARAN hath not a council-table, by which he worketh effectually the designs of his own kingdom? The more time any man will spend to make himself acquainted with himself, the more light of GOD's light he will set up in his heart; the more he will beg of GOD to reveal the secrets of his evil nature unto him, to make him see that abundance of the heart, that treasure of the heart, that hell of the heart, that magazine of sin and temptation which is there; the more with the prodigal he comes unto himself, and views that evil heart and bitter root which is in him, certainly the more confusion and abhorrency will there be of himself; the more adoration of that boundless mercy, of that bottomless purity, which is able to pierce into every corner of so unsearchable a pit, able to cleanse every hole and dungeon, and to enlarge it into a fit receptacle for the Prince of glory. When men have their own ways revealed unto them, (which is ever done by GOD's Spirit,) then must they needs be confounded, and be loathsome in their own sight, and never open their mouths any more, nor hold up their faces, or stand before GOD with their wonted presumptions.

Eighthly, Consider the strength and power of sin, to command, to execute, to bring about whatever it hath projected for the advancement of SATAN's kingdom. It hath the power of a King, it reigns in our members; and a law without strength is no law, for laws are made to bind and hold men fast; and, therefore, the Apostle calls lust a law, because it commands, and holds under all our members to the obedience of it.

In the wicked it hath an absoluteness, an universal and uncontrolled power. (1.) They cannot but sin, they can do nothing but sin; "without faith it is impossible to please GOD; and to the impure and unclean, every thing is unclean." His mercies cruel, his prayers abomination,

his offerings, the sacrifice of fools. (2.) If they seem to forsake any sin, it is not out of hatred to that as a sin, “ For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill;” but it is because they prefer others before it. A man’s heart may be so taken up with the pursuit of some HERODIAS, some darling lust, as that others may seem neglected ; when the truth is, the heart that plays the adulterer with any sin, doth indeed hate none. (3.) If by the power of the word, they be frightened from the sin they most love, yet lust will carry them to it again, as a sow returneth to the mire. (4.) If they should be so terrified away, that they durst never actually return ; yet even lust will make them wallow in speculative uncleanness, their thoughts, their delights, their longings, would still hanker the other way. (5.) This sin as it keeps men in love with all sin, so it keeps most off from all good duties. It is a chain upon all our faculties, an iron-gate, that keeps out any good thought, or poisons it when it comes in.

Ninthly, Consider the madness of this sin. “ The heart of a man,” saith SOLOMON, “ is full of evil, and madness in his heart.” *Insania* is a general word, and hath two species of madness in it ; madness or unsoundness in passions, which is *furor*, rage and fierceness ; and madness or unsoundness in the intellects, which is *amentia*, or folly, or being out of one’s right mind. And both these are in original sin.

1. It is full of fierceness, rage, precipitancy, whenever it sets itself on work ; the driving thereof is, like the driving of JEHU, very furious. This disposition the HOLY GHOST takes notice of often in the nature of wicked men, that they are implacable men, whom [no bounds, nor limits, nor covenants will restrain or keep in order : And again, fierce, headstrong, violent, rash, they know not where nor when to stop. Therefore the Scripture compares it to a breaking forth, or violent eruption, like that of fire out of an oven. Men flatter themselves in their sins, and think when they have gone thus or thus far, they

will then give over ; but sin can never find a centre to rest in, a fit place to stop at. These are but like the foolish conceits of children, who, not being able to discern the deception of their own senses, and seeing the heavens in the horizon seem to touch the earth, resolve to go to the place where they conceive them to meet, and there to handle and play with the stars ; but when they are come thither, they find the distance to be still the same : So is it with the foolish hearts of men ; they conceive, after so much gain, or honour, or pleasure, I shall have my fill, and will then give over ; but as long as the fountain within is not stopped, the pursuits of lusts will be as violent at last as at first.

The heart is as strongly set upon its own sin, as any creature is upon its own motion. "They set their hearts," saith the Prophet, "on their iniquities." "The heart of the sons of men," saith SOLOMON, "is fully set in them to do evil." As impossible it is for lust to stop itself, as for the sea to give over swelling, or the fire devouring the matter that is before it. The man possessed with a legion of devils is a notable emblem of man's sinfulness of nature: For indeed sin makes a man of the Devil's blood : "Ye are the children of your father the Devil." (*John viii. 44.*) He is conversant with nothing but death, dead works, dead companions : Death the service, and death the wages. He is full of hideous affections, he tears his own soul ; the presence of CHRIST is horrible to him, and if he worship him, it is out of terror, and not out of love: His name may well be called legion, for the swarms, the strength, the war of lusts in the heart: It is a torment to lust to come out of a man, and to a man to be dispossessed of his lusts ; there will be a pain at the parting of sin, the unclean spirit will tear when he must come out : But in this principally he was the picture of our evil nature, in that he was exceeding fierce and untameable ; no man durst pass by him, no chains were strong enough to hold him : And this is the character of wicked men, to break bands and cords asunder, and to be their own Lords.

And this should teach us to keep the stricter watch over

our own hearts ; (since many occasions may throw us into the like distemper ; since the sin of our nature is but like a sleeping lion, or at best like a wounded lion ; any thing that awakens and vexeth it, begets rage and fury;) to be the more circumspect over ourselves, and the more jealous of our own passions, in those particular cases especially wherein the fire is most apt to kindle.

(1.) When thou art in disputation engaged upon a just quarrel to vindicate the truth of GOD, look unto thy heart, set a watch over thy tongue, beware of wildfire in thy zeal, take heed of this madness of thine evil nature. Much advantage the Devil may get even by disputation for the truth. When men dispute against those that oppose themselves, as the Disciples against the Samaritans, with thunder and fire from heaven, with railing speeches, such as the “ angel durst not give unto SATAN himself ; ” when men forget the Apostle’s rule, “ to instruct those that oppose themselves with meekness, and to restore those that are fallen with the spirit of meekness ; ” when tongue shall be sharpened against tongue, and pen poisoned against pen ; when pamphlets shall come forth with more teeth to bite, than arguments to convince ; this is a way to betray the truth and to do the Devil service under GOD’s colours.

(2.) When thou art upon any civil controversy, or debate for matter of right, look to thy heart, take heed of that seed of madness which lies lurking in it, lest, upon occasion of lawful controversy, there break out rage and revenge upon the persons of one another. Much perturbation of mind, revengeful and circumventing projects show themselves under the colour of legal debatements ; such a frowardness and rage lies in the natures of men, that without much caution and watchfulness it will be blown up into a flame.

(3.) In differences upon private conversation, look to your hearts, give not the reins to anger or displeasure, to suspicions or misconstructions of your neighbours’ persons or courses : Give not the water passage, no not a little. Anger is the kernel and seed of malice ; if it be let lie long

in the heart, that is so fertile a soil, and SATAN so diligent a waterer of his own plants, that it will quickly grow up into a knotty and stubborn hatred. We read of hatreds which have run in the blood, and have been entailed, hereditary malice, as the Historian calls it ; hatreds which have survived the parties, and discovered themselves in their very funerals ; hatreds which men have bound upon their posterity by oaths, as AMILCAR took a solemn oath of HANNIBAL, that he should be an irreconcileable enemy to Rome. And what do all such expressions import, but that there is a boundless frenzy in the flesh of men, a fierceness which no law can tame, and that there is enough of it in good men, to break out into implacable affections, if grace, and prayer, and watchfulness do not prevent it.

(4.) In afflictions, pains of body, temptations of spirit, abridgment of estate, trials in reputation and favour, look to thy heart, take heed of these seeds of rage and madness which are in thee. Never more time to look to thy wounds, to repair thy bulwarks, than when a tempest is upon thy sea. Have you seen a beast break his teeth upon the chain that binds him, or a dog pour out his revenge upon the stone that hurt him : Then have you seen some dark shadows of that fierceness and fury, that is apt to rise out of the hearts of men, when God's hand lies close upon them.

For a remedy or prevention hereof keep in thy sight the history of thy sins, make them as heinous to thine own view, as they are in their own nature : The way not to rage against afflictions, is to know ourselves aright ; that will make us confess unto God with EZRA, let our calamities be what they will, " that the L ORD hath punished us less than our iniquities have deserved." The way to bear the hand of God with patience, and with acceptance, is to confess our sins, and to be humbled for them. " If their uncircumcised hearts be humbled, and they accept of the punishment of their iniquities," saith the L ORD ; noting thus much, that the sight of our sin, and humiliation for it, makes a man willing to submit to God's chastisements : " Wherefore doth a living man complain, a man for the

punishment of his sins?" There are three strong reasons together, why we ought not to murmur in our afflictions.

[1.] We are men; and what an impudence is it for the clay to swell against the potter, that formed it, and complain, Why hast thou made me thus?

[2.] We are sinners, and the punishments we suffer are our own, the wages of our iniquities; and what a madness is it to complain against the justice of our Judge!

[3.] We are living men; and therefore God hath punished us less than our sins deserve: "For the wages of sin is death;" and what ingratitude is it to repine at merciful and moderate punishments? But yet such is the frowardness of our nature, that we are apt thus to murmur: What is the cure and remedy of this evil affection? "Let us search and try our ways," saith the church, "and turn to the **LORD** our **God**." The more we grow acquainted with our sinful estate and marvellous provocations, with the patience and promises of God, the more he shall justify God, and wait upon him, the more we shall judge ourselves less than the least of God's mercies and forbearances. "I will bear the indignation of the **LORD**," saith the church again in the same case; I will not repine and murmur at his dealing with me, I will acknowledge that righteousness belongeth unto him, and confusion unto me: And the ground of this resolution is the sense of sin, "because I have sinned against him." I have wearied, and grieved, and vexed him with my sins, without any zeal or tenderness of his glory; but he hath visited me in judgment, and not in fury; in wrath he hath remembered mercy, and not consumed me, as he might have done; "he hath not dealt with me after my sins, nor rewarded me according to mine iniquities."

(5) And Lastly. In the ministry of the word, when thy bosom-sin is met with, and the plague of thy heart discovered, when the edge of the sword enters to the quick, sacrificeth thee, crucifieth thy lusts, cuts off thy earthly members, ransacks thy conscience, and shows thee the inside of thy foul soul; here by all means look to thy heart; never

so likely a time for madness and fierce opposition to set up itself, as when a man is driven into a corner and cannot fly. Sinners are all cowards, and cannot abide the scrutiny of the word, but would fain turn their backs upon it, not only out of scorn, but out of fear too.

Many a sturdy sinner will seem to condemn the word, as a rude, foolish thing, to scorn the persons, companies, discourses of faithful Ministers, as of despicable or schismatical fellows: But the truth is, (and they in their own consciences know it too,) that though there be indeed much stoutness, yet there is more cowardice: Scorn is the pretence, but fear is the reason; they cannot endure to be disquieted and galled: As a wounded horse curvets and pranceth; at first sight a man would think it pride and mettle, but the truth is, it is pain and smart that causeth it. Well then, sinners are all cowards, and would fain fly: but even cowards themselves, when they are shut in and surrounded, will fight with more fierceness than other men. And this now is the property of the word, “to shut men in.” “The Scripture,” saith the Apostle, “hath shut up all under sin.” (*Gal. iii. 22.*) And we shall ever find, that the deeper the conviction hath been, the more likewise hath been the prejudice, and the fiercer the opposition against the word. In the meeting of two contrary streams, if one prevail not to over-rule the other, there must needs arise a mighty noise and rage in the conflict: So it is in the strife between the SPIRIT of GOD in the word, and the current of a man’s own corruptions: The greater strength and manifestation of the Spirit the word hath in it, and the fewer corners and chinks it leaves for sin to escape at, the more fierce must needs the opposition be, if the word be not prevalent enough to turn the current. Let us therefore beware, whatever we do, of rebelling against the warnings which are given us out of the word. “It is hard to kick against the pricks:” There is no overcoming of God’s Spirit: A man may fall upon the stone, but he shall be broken by it; if he be so strong, and lift so hard as to move the stone, it shall fall upon him, and grind him to powder. Answer to

God's severest calls, even then when they make us tremble, as ST. PAUL did, "LORD, what wilt thou have me do?" Even when the word affrights thee, yet give this honour to it, not to reject it, nor fly from it, nor to smother and suppress it, but endure it to search thee, and submit thyself to it. This is a notable way to abate the original madness which is in thy heart.

2. As there is *furor* in madness, so there is *amentia* too; a distemper in the intellectuals, as well as in the passions: Every man that is thoroughly mad, is a fool too; and therefore the same original word is translated in one place madness, (*Luke* vi. 11,) and in another place folly. (*2 Tim.* iii. 9.) This distemper is two-fold; either it is an universal privation and defect of reason, or at the least it is an unstayedness, a slipperiness of reason: And these are very deep in the nature of a man. Folly is bound up in the heart of a child; and, in spiritual things, we are all children.

1. There is an universal ignorance and inconsiderateness of spiritual things in the nature of man; he takes less notice of his condition than the very brute beasts. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." And for this reason it is that we shall observe that frequent apostrophe of God in the Prophets, when he had wearied himself with crying to a deaf and rebellious people, he turns his speech, and pleads before dumb and inanimate creatures: "Hear, O heavens, and give ear, O earth:" Nothing so far from the voice of the Prophet as the heavens, nothing so dull and impenetrable as the earth; and yet the heavens likelier to hear, the earth likelier to attend, than the obdurate sinners. "Hear, O ye mountains, the LORD's controversy, and ye strong foundations of the earth:" Nothing in the earth so immovable as the mountains, nothing in the mountains so impenetrable as the foundations of the mountains, and yet these are made more sensible of God's pleadings and controversies, than the people whom it concerned. The creatures groan (as the Apostle

speaks) under the burden and vanity of the sins of men ; and men themselves, upon whom sin lies with a far heavier burden, boast, and glory, and rejoice in it. Of ourselves we have no understanding, but are foolish and sottish, as the Prophet speaks ; we see nothing but by the light and the understanding which is given unto us, we cannot have so much as a right thought of goodness.

The Apostle doth notably express this universal blindness which is in our nature. “ Walk not as other Gentiles, in the vanity of their mind, having the understanding darkened, being alienated from the life of God,” or from a godly life, “ through the ignorance that is in them, because of the blindness of their heart.” (1.) Their minds are vain ; the mind is the seat of principles, of truths ; but, saith he, their minds are destitute of all divine and spiritual principles. (2.) Their understanding (*διανοια*) “ is darkened :” The understanding, or dianoetical faculty, is the seat of conclusions, and that is unable to deduce from spiritual principles (if there were any in their minds) such divine conclusions as they are apt to beget : So though they know God, (which is a principle,) yet this principle was vain in them ; for they conceived of his glory basely, by the similitude of four-footed beasts and creeping things ; they conceived him an idle God, as the Epicures ; or a God subject to fate and necessity, as the Stoicks ; or a sinful, impure God, that by his example made uncleanness religious. One way or other they became vain in their imaginations of him.

But Secondly, Though they knew him, yet the conclusions which they deduced from that principle, that he was to be worshipped, were utterly unworthy his Majesty : They worshipped him ignorantly, superstitiously, not as became God ; “ they changed his truth into a lie.”

Thirdly, Suppose their principles to be sound, their conclusions from those principles to be natural and proper ; yet all this is but speculation, they still are without the end of all this spiritual prudence, their hearts were blinded. The heart is the seat of knowledge practical ; that by the prin-

ciples of the mind, and the conclusions of the understanding, doth regulate the conversation; but that was unable, yea, averse from any such knowledge, for “they held the truth of God in unrighteousness, they did not like to retain God in their knowledge,” they served the lusts of their own hearts, were given up to vile affections, were filled with all unrighteousness, and had pleasure in evil works, even when they did things which they knew deserved death, and provoked judgment: This is that universal defect which is in us by nature.

Here then, when we are not able to conceive the Lord’s purpose in his word, though of itself it be all light; when we find it is too excellent for us, let us learn to bewail that evil concupiscence of our nature, which still fills our understandings with mists, and puts a veil before our faces. The whole Book of God is a precious mine, full of unsearchable treasures, and of all wisdom; there is no refuse in it, nothing which is not of great moment, and worthy of special observation; and therefore much are we still to bewail the unfaithfulness of our memories and understandings, which retain so little, and understand less than they retain.

2. Consider the slipperiness and inconsistency of natural reason in spiritual things: It can never stay upon an holy notion; and this is another kind of madness. Madmen will make an hundred relations, but their reason cannot stand still, nor go through with any, but roves from one thing to another, and joins together notions of several subjects, like a rope of sand; some few lucid intervals they may haply have, but they quickly return to their frensies. This is the condition of our nature; let a man enter upon any holy thoughts, the flesh will quickly cast in other suggestions to make him weary and faint. Therefore it was that DAVID prayed, “Unite my heart to fear thy name.” This was the business of PAUL and BARNABAS to the saints, to exhort them that “with purpose of heart they would cleave unto God.” And hence that phrase of Scripture, “to join a man’s self unto God,” and “to lay fast hold upon him.”

Lastly, Consider the propagation of this sin; which may well be called an old man, because it dies not, but passeth over from one generation to another. A man's actual sins are personal, and therefore they begin and end in himself; but original sin is natural, and therefore with the nature it passeth over from a man to his posterity.

And in this wretched inheritance, which **ADAM** left to all his posterity, we are to note this mischief in the First place: There is no partition, but it is left whole to every child of **ADAM**; all have it, and yet every one hath it all too. So that as philosophers say of the reasonable soul, 'That it is whole in the whole, and whole in every part,' so we may say of original concupiscence, it is all in mankind, and all in every particular man. There is no law of partition, for one man to have the lusts of the eye, another the lusts of the tongue; but every man hath every lust originally as full as all men together have it.

Secondly, We are to note a great difference further between the soul and sin in this regard; though all the soul be in every member, as well as in the whole body, yet it is not in the same manner and excellency in the part as in the whole. For it is in the whole to all the purposes of life, sense and motion; but in the parts, the whole soul serves but for some special businesses. All the soul is in the eye, and all in the ear, but not in either to all purposes; for it sees only in the eye, and hears only in the ear: But original sin is all in every man, and serves in every man to all purposes; not in one man only to commit adultery, in another idolatry, in another murder, but in every man it serves to commit sin against all the law, to break every one of God's commandments. It seems impossible for the same thing to belong wholly to sundry men, in regard to all the purposes for which it serves: But such an ample propriety hath every man to original sin, that he holds it all, and to all purposes for which it serves. And these are two great aggravations of this sinful inheritance: That it comes whole unto every man, and that every man hath it unto all the purposes for which it serves.

Thirdly, It is to be observed, that in original sin (as in all other) there are two things, sinfulness, and guilt, or liableness to punishment. And though the former of these remain, yet every man that repenteth and believeth, hath the latter taken away. But now this is the calamity ; though a man have the guilt of his sin taken off from his person by the benefit of his own faith, yet still both the sinfulness and the guilt passeth over to his posterity by derivation from him. For the former, the case is most evident : “ Whosoever is born of flesh is flesh ; no man can bring a clean thing out of an unclean ; an evil root must bring forth evil branches, a bitter fountain corrupt streams.” And it is as certain for the latter, that though guilt and punishment may be remitted to the father, yet from him it may be transmitted to his child. Every parent is the channel of death to his posterity. *Totum genus de suo semine infec- tum, sue etiam damnationis traducem fecit*, saith TERTUL- LIAN ; ADAM did diffuse and propagate damnation to all mankind. Neither is it any injustice that from a cursed root should proceed branches fit for nothing but the fire. As a Jew that was circumcised, brought forth an uncircumcised son ; as clean corn sowed comes up with chaff and stubble ; so is it with the best that are, their graces concur not to natural generation, and therefore from them is nothing naturally propagated. And since the nature of sin passeth to posterity, even when the guilt thereof is remitted in the parent, needs must the guilt thereof pass too, till by grace it be done away.

Fourthly, Original sin is both a sin and a punishment of sin. For it is an absurd conceit of some, who make it an impossibility for the same thing to be both a sin and punishment. When a prodigal spends all his money upon uncleanness, is not this man’s poverty both his sin and his punishment ? When a drunkard brings diseases on his body, is not this man’s impotency both his sin and his punishment ? Indeed sin cannot rightly be called an inflicted punishment ; for GOD doth not put it into any man ; yet it no way implies contradiction, but rather abundantly magni-

fies the justice and wisdom of Almighty God, to say that he can order sin to be a punishment to itself: So that in the derivation of this sin, we have unto us propagated the very “wrath of God.” It is like AARON’s rod; on our part, a branch that buddeth unto iniquity, and on God’s part, a serpent that stingeth unto death. So that ADAM is a twofold cause of this sin in his posterity: A meritorious cause; he did deserve it by prevarication, as it was a punishment; and an efficient cause, he doth derive it by contagion, as it is a sin. And this is a wretchedness of this sin, that it is not only a means to bring the wrath of God upon us, but is also some part of the wrath of God in us, and so is as it were the earnest and first-fruits of damnation. Not as if it were by God infused into our nature, (for we have it put into us no other way but by seminal contagion and propagation from ADAM;) but God seeing man throw away that original righteousness which he, at the first, put into him, and appointing him to be the head and foundation of all mankind, not only in nature, but in regard of legal proceeding, withheld from him and his seed, that gift which was freely by him in the creation bestowed, and wilfully by ADAM in the fall rejected; and adjudged this misery to him, that he should pass over to all his posterity the immediate fruit of his prevarication, which was original sin, contracted by his own default, and as it were issuing out of his wilful disobedience upon him, because they all were in him interested as in their head and father in that first transgression. Thus have I at large opened those many great evils which this sin hath in it, that life of concupiscence which the Apostle here speaketh of. I cannot say of it, as the Roman epitomizer of his history, *In brevi tabellâ totam ejus imaginem amplexus sum*; that, in a small compass, I have comprised the whole image of old ADAM; but rather clean contrary, *In amplâ tabulâ non dimidiâ ejus imaginem amplexus sum*: The half of this sin hath not all this while been described unto you.

This doctrine of original sin doth direct us in our humi-

liations for sin, shows us whither we should rise in judging ourselves, even as high as our corrupt nature. “ Let not any man say,” saith ST. JAMES, “ that he was tempted of God.” I shall go further: Let no man say of himself, by way of excuse, I was tempted of SATAN, or of the world: And who can deal with such enemies? Who can withstand such strong solicitations? Let not any man resolve his sins into any other original than his own lusts. Our perdition is totally of ourselves; we are assaulted by many enemies; but it is one only that overcometh us, even our own flesh. If there were the same mind in us as in CHRIST, SATAN could find no more in us to mingle his temptations withal, than he did in him; they would be equally successless: But this is his greatest advantage, that he hath our evil nature to help him, and hold intelligence with him. And therefore we must rise as high as that in our humiliations for sin; and it will make us thoroughly humble, because thereby sin is made altogether our own, when we attribute it not to casualties, or accidental miscarriages, but to our nature; as DAVID did, “ In sin was I shaped, and in iniquity did my mother conceive me.” It was not any accident, or external temptation, which was the root and ground of these my sins, but “ I was a transgressor from the womb:” I had the seeds of adultery and murder sown in my very nature, and from thence did they break forth in my life. When men shall consider, that in their whole frame there is an universal indisposition to any good, and a forwardness to all evil, that all their principles are vitiated, and their faculties out of joint, that they are in the womb as cockatrice’ eggs, and in the conception a seed of vipers, more odious in the pure eyes of God, than toads or serpents are in ours; this will keep men in more caution against sin, and in more humiliation for it.

Lastly, From the consideration of this sin, we should be exhorted into these needful duties:—

1. To much jealousy against ourselves, not to trust any of our faculties alone, not to be too confident upon presumptions, or experiences of our own strength. JOB would

not trust his eyes without a covenant, nor DAVID his mouth without a bridle ; so strangely and unexpectedly will nature break out, if it feel itself a little loose, as may cost a man many a cry and tear to set himself right again. Though a lion seem never so tame, though the seas seem never so calm, give them no passage, keep on the chain, look still to the bulwarks, for there is a rage in them which cannot be tamed. Venture not on any temptation, be not confident of any grace received, so as to slacken your wonted zeal ; count not yourselves to have apprehended any thing, forget that which is behind, press forward to the prize that is before you ; and ever suspect the treachery of your own hearts : “Keep thine heart,” saith SOLOMON, “with all diligence,” never let thine eye be off from it, hide the word and the Spirit always in it, to watch it ; for there is an adulterer ever at hand to steal it away. Therefore the LORD would have the Israelites to bind ribbons upon their fringes, and the law on the posts of their doors, that by those visible remembrances their minds might be taken off from vanities, and the obedience of the law more revived within them. And SOLOMON, alluding to that custom, shows the use and the fruits of it: “Bind them,” saith he, “continually upon thine heart, and tie them about thy neck ; when thou sleepest it shall keep thee, when thou awakest it shall talk with thee.” In all thy ways and conditions, it shall be thy safeguard, thy companion, and thy comfort.

2. To war and contention against so strong and so close an enemy. Our flesh is our ESAU, our elder brother, and we must ever be wrestling with it. The flesh and the spirit are contraries, one will ever be on the prevailing side : And the flesh is never weary to improve its own part ; therefore the spirit must be as studious and importunate for the kingdom of CHRIST.

3. To patience and constancy in this spiritual combat. We are beset and compassed about with our corruptions ; there is need of “patience to run the race that is set before us,” to do the whole will of GOD, to drive forward a back-

sliding and revolting heart through so many turnings and temptations: And therefore to encourage us unto patience, we must not seek ourselves in ourselves, nor fix upon the measure and proportion of our former graces, but run to our faith, and hold fast our confidence, which will make us hope above hope, and be strong when we are weak. We must look unto JESUS, and consider, First, His grace, which is sufficient for us; Secondly, His power, which hath already begun faith and a good work in us; Thirdly, His promise, which is to finish it for us; Fourthly, His compassion and assistance; he is our second, ready to come in in any danger, and undertake the quarrel; Fifthly, His example, he passed through the like contradiction of sinners, as we do of lusts; Sixthly, His nearness, he is at the door, it is yet “but a little while, and he that shall come, will come, and will not tarry:” Lastly, His performances already. First, He maketh the combat every day easier than before. “The house of DAVID is stronger and stronger, and the house of SAUL weaker and weaker.” And Secondly, As in all other afflictions, so in this especially, he giveth unto us a peaceable fruit of righteousness, after we have been exercised in it.

But you will say, These are good encouragements to him that knows how to do this work; but how shall I, that am ignorant and impotent, know how to suppress so strong an enemy with patience or constancy? To this I answer, First, Consider wherein mainly the strength of lust lies, and then apply your prevention and opposition accordingly.

The strength of lust is in these particulars:—

1. Its wisdom and cunning craftiness, whereby it lies in wait for every advantage to set forward its own end.

2. Its suggestions, persuasions, flatteries, dalliances with the soul, which, like the smiles of an harlot, allure the heart to condescend to some practice with it: For the suggestion quickly begets delight, and delight as easily grows into consent; and when the will, like the master-fort, is taken, the inferior members cannot stand out.

3. Its promises and presumptions, its threatenings and affrightments: For hopes and fears are the edge of temptation. Lust seldom or never prevails, till it can propose wages and pleasures of iniquity.

4. Its laws and edicts, whereby it publisheth its will; and that either under the show of reason, (for sin hath certain maxims and principles of corrupted reason, which it takes for indubitable, wherewith to countenance its tyrannical commands,) or else under the shape of exigencies and inevitableness, which may serve to warrant those commands that are otherwise destitute even of the colour of reason.

5. Its violence and importunity; for sin is so wilful, that when it cannot find a law to warrant that which it requires, yet it will make a law to command what it will; and it will beset and pursue, and importune the soul, and take no denial.

6. Its provisions, those subsidiary aids and materials of lust which it fetcheth from abroad, those things of the world with which the heart committeth adultery; for the world is the armoury and storehouse of lust.

Lastly, Its instruments, which willingly execute the will of sin, and yield themselves up as weapons in the war: In these things principally doth the strength of lust consist.

Having thus discovered wherein the strength of lust lies, set yourselves against it in these particulars:—

1. For the wisdom and deceit of lust: (1.) Set up a spiritual wisdom, which may discover and defeat the projects of the flesh: CHRIST's teaching is the only way to put off the old man, and to be renewed in the spirit of the mind. (2.) Mutual exhortation is a great help against the deceitfulness of sin: “Exhort one another while it is called to-day, lest any of you be hardened by the deceitfulness of sin.” (3.) Receive the truth with love; for lies and delusion are the doom of those men who receive not the love of truth, that they might be saved.

2. For the persuasions and suggestions of lust, entertain

no treaty, have no commerce with it, be not in its company alone, let it not draw thee away, sit not in council with it; if it prevail to get our ear, and make us listen unto it, it will easily proceed further. Therefore as soon as lust stirs and offers to persuade thee, start away from it, “come not nigh the door of a strange woman’s house:” Though the first allurements seem modest, yet if the serpent get in his head, he will easily draw in the rest of his body.

3. For the promises and threats of lusts: (1.) Believe them not; for lust is a tempter, and it is given to all tempters to be liars too. When God hath said one thing, let no arguments make thee believe the contrary. “If an angel from heaven,” saith the Apostle, “preach any other Gospel, let him be accursed.” We know what it cost the man of God, when he gave credit to the old Prophet of Bethel, though pretending an angel’s warrant, to go back and eat with him, contrary to the commandment which he had received before. (2.) Get an interest in better promises, (for all the promises of the flesh, if they should be performed, will perish with a man,) learn to rest upon God’s all-sufficiency, see thyself rich enough in his ways; there are more riches in the persecutions, much more in the promises and performances of God, than in all the treasures of Egypt.

4. For the law of lust, set up the law of the Spirit of life in thy heart. It is a royal law, and a law of liberty; whereas lust is a law of death and bondage; and where the SPIRIT comes, a man shall be “set free from the law of sin and death.” Keep thyself always at home in the presence of CHRIST, under the government of thy husband, and that will dash all intruders and adulterers out of countenance. Take heed of quenching, grieving, stifling the SPIRIT; cherish the motions thereof, stir up and kindle the gifts of God in thee; labour by them to grow more in grace, and to have nearer communion with God: The riper the corn grows, the looser will the chaff be; and the more a man grows in grace, with the more ease will his corruptions be shaken off.

5. When lust is violent and importunate. First, Be thou importunate with GOD against it. Secondly, When thou art pursued, keep not lust's counsels, but seek remedy from some wise and Christian friend by disclosing thy case to him: Sin loves not to be betrayed or complained on; confession of sin, to those who will pray for a sinner, and not deride him, is a means to heal it. Thirdly, When thou art in a more violent manner than usual assaulded by sin, humble thyself in some peculiar manner before God, and the more sin cries for satisfaction, deny it and thyself the more. As SOLOMON saith of children, so may I say of lusts, "Chastise and subdue thy lusts, and regard not their crying."

6. Cut off the materials and provisions for lust, wean thyself from earthly affections; "love not the world, nor the things of the world;" desire not any thing to consume on thy lusts; pray for those things which are convenient for thee; turn thy heart from those things which are most likely to seduce thee; possess thy heart with a more spiritual and abiding treasure: He who looks steadfastly upon the light of the sun, will be able to see nothing below when he looks down; and surely, the more a man is affected with heaven, the less will he desire or delight in the world.

Lastly, For the instruments of lusts, make a covenant with thy members, keep a government over them, bring them into subjection; above all, keep thy heart, establish the inward government; for nothing can be in thy body which is not first in the heart: Keep the first mover right, all other things, which have their motions thence, must needs be right too.

Having thus opened at large the life and state of original sin, it remains in the Last place to show, how the SPIRIT by the commandment doth convince and discover the life of actual sin: In omitting so much good, in committing so much evil, in swerving from the rule in the manner and measure of all our services. And this it doth by making us see that great spiritualness and perfection, that precise,

universal and constant conformity which the law requires in all we do. "Cursed is every one that abideth not in all things that are written in the book of the law to do them." Perfection and perpetuity of obedience are the two things which the law requires. Suppose we it possible for a man to fulfil every tittle of the law in the whole compass of it, and that for his whole life together, one only particular, and that the smallest and most imperceptible deviation from it, being for one only time; yet so rigorous and inexorable is the law, that it seals that man under the wrath and curse of GOD. The heart cannot turn, the thoughts cannot rise, the affections cannot stir, the will cannot bend, but the law meets with it, either as a rule to measure, or as a judge to censure it: It penetrates the inmost thoughts, searcheth the bottom of all our actions, hath a wideness in it which the heart of man cannot endure.

Let us in a few words consider some particular aggravations of the life and state of actual sin, which the SPIRIT, by the word, will present unto us.

First, In the least sin there is so much life and venom, as not all the strength of those millions of angels, one of whom was in one night able to slay so many thousand men, had been able to remove. More violence and injustice against GOD in a wandering thought, in an idle word, in an impudent and unprofitable action, than the worth of the whole creation, though all the heavens were turned into one sun, and all the earth into one paradise, were able to expiate. Think we as slightly of it as we will, swallow it without fear, live in it without sense, commit it without remorse; yet be we assured, that the guilt of every one of our least sins being upon CHRIST, did wring out those prodigious drops of sweat, did express those strong cries, did pour in those woeful ingredients into the cup which he drank, which made him, who had more strength than all the angels of heaven, shrink and draw back, and pray against the work of his own mercy, and decline the business of his own coming.

Secondly, If the least of my sins could do thus, O what

a guilt is there in the greatest sin, which my life hath been defiled with ! If my atoms be mountains, O what heart is able to comprehend the vastness of my mountainous sins ! If there be so much life in my impertinent thoughts, how much rage and fury is there in my rebellious thoughts ; in my thoughts of gall and bitterness ; in my speculative adulteries ; in my covetous, worldly, foward, haughty, hateful imaginations ; in my contempt of God, reproaching of his word, smothering of his motions, quenching of his Spirit, rebelling against his grace ! If every vain word be a flame that can kindle the fire of hell about mine ears, O what vollies of brimstone, what mountains of wrath will be darted upon my wretched soul, for tearing the glorious and terrible name of the great God with my cursed oaths, my crimson and fiery execrations ! What will become of stinking, dirty, carrion communication ? Of lies, and railings, and bitterness ; the persecutions, adulteries, and murders of the tongue, when but the idleness and unprofitableness of the tongue is not able to endure this consuming fire !

Thirdly, If one great sin, nay, one small sin be so full of life, as not all the strength, nay, not all the deaths of all the angels in heaven could have expiated, O how shall I stand before an army of sin ! So many which I know of myself, swarms of thoughts, throngs of sinful words, sands of evil actions, every one as heavy and as great as a mountain, able to take up, if they were put into bodies, all the vast chasm between earth and heaven, and fill all the spaces of nature with darkness and confusion ! And how infinite more secret ones are there, which I know not by myself ! How many atoms and streams of dust doth a beam of the sun, shining into a room, discover, which were before imperceptible ! How many sinful secrets are there in my heart, which, though the light of mine own conscience cannot discover, are yet written in God's account, and sealed up amongst his treasures ; and shall, at the day of the revelation of all things, be produced against me, like so many lions and devils to fly upon me !

Fourthly, If the number of them can thus amaze, what shall the root of them do? Committed out of ignorance in the midst of light, out of knowledge against the evidence of conscience, out of presumption of pardon, abusing the mercies of GOD to the purposes of SATAN, not knowing that his goodness should have led me to repentance; out of stubbornness against the discipline, out of enmity against the goodness, out of gall and bitterness of spirit against the power and purity of GOD's holy law!

Fifthly, Not the root only, but the circumstances too, add much to the life that is in sin. If every man would single out some notable sins of his life, and see how many sins one sin containeth, even as one flower many leaves, and one pomegranate many kernels, it could not but be a notable means of humbling us for sin.

Sixthly, Not evil circumstances only, but unprofitable ends add much to the life of sin: When men "spend money for that which is not bread, and labour for that which satisfieth not:" When men "change their glory for that which doth not profit; forsake the fountain, and hew out broken cisterns which will hold no water:" Sow nothing but wind, and reap nothing but shame and reproach. Our SAVIOUR assures us, that it is no valuable prize to get the whole world by sin. But how many times do we sin, even for base and dishonourable ends! Lie for a farthing, swear for a compliment, flatter for a preferment, pawn our souls, which are more worth than the whole frame of nature, for a very trifle!

Seventhly, All this evil hitherto stays at home, but the great scandal that comes of sin adds much to the life of it, the perniciousness and offence of the example to others. Scandal to the weak, and that two-fold; an active scandal to misguide them, (*Gal. ii. 14; 1 Cor. viii. 10,*) or a passive scandal to grieve them, (*Rom. xiv. 15,*) and beget in them jealousies and suspicions against our persons and professions. Scandal to the wicked, and that two-fold also; the one giving them occasion to blaspheme that holy name and profession which we bear; the other hardening and

encouraging, comforting and justifying them by our evil example.

Eightly, The evil doth not reach to men only, but the scandal and indignity overspreads the Gospel: A great part of the life of sin is drawn from the several respects it hath to God's known will. When we sin not only against the law of nature in our hearts, but against the written law; not only against the truth, but against the mercy and SPIRIT of God too; this must be an heavy aggravation. O what an hell must it be to a soul in hell to recount, So many Sabbaths God reached forth his word unto me, in so many Sermons he knocked at my door, and besought me to be reconciled; he wooed me in his word, allured me by his promises, expected me in much patience, enriched me with the liberty of his own precious oracles, reached forth his blood to wash me, poured forth his tears over me; but against all this I have stopped the ear, and pulled away the shoulder, and hardened the heart, and received all this grace in vain; and, notwithstanding all the rain which fell upon me, continued barren still!

Lastly, In good duties, (whereas grace should be ever quick and operative, make us conformable to our Head, walk worthy of our high calling, and as becometh godliness, as men that have learned and received CHRIST,) how much unprofitableness and unspiritualness, distractions, formality, want of relish, failings, intermissions, deadness, show themselves! How much wantonness with grace! How much of the world with the word! How much of the week in the sabbath! How much of the bag or barn in the temple! How much superstition with the worship! How much security with the fear! How much vain-glory in the honour of GOD! In one word, how much of myself, and, therefore, how much of my sin, in all my services and duties which I perform! These, and a world the like aggravations, serve to lay open the life of actual sins.

Thus have I, at large, opened the first of the three things proposed, namely, that the SPIRIT, by opening the

rule, doth convince men that they are in the state of sin, both original and actual.

The next thing proposed was to show, What kind of condition the state of sin is. And here are two things principally remarkable:—1. It is an estate of *extreme impotency* and disability to any good. 2. Of most *extreme enmity* against the holiness and ways of God.

1. It is an estate of *impotency* and disability to any good. PAUL, in his Pharisaical condition, thought himself able to live without blame; (*Phil. iii. 6*;) but when the commandment came, he found all his former moralities to have been but dung. Our natural estate is “without any strength,” (*Rom. v. 6*;) so weak, that it makes “the law itself weak,” (*Rom. viii. 3*;) as unable to do the work of a spiritual, as a dead man of natural life; for we are by nature “dead in sin.” (*Ephes. ii. 1*.) He that raised up LAZARUS out of the grave, must, by his own voice, raise us up from sin: “The dead shall hear the voice of the Son of Man, and they that hear shall live.” (*John v. 25*.) All men are, by nature, strangers to the life of God, (*Ephes. iv. 18*;) and foreigners from his household; (*Ephes. ii. 19*;) able without him to do nothing, no more than a branch is to bear any fruit, when it is cut off from the root which would quicken it. In one word, so great is this impotency which is in us by sin, that we are not sufficient “to think a good thing,” (*2 Cor. iii. 5*;) not able to understand a good thing, nor to comprehend the light when it shines upon us. (*1. Cor. ii. 14*; *Job i. 5*.) Our tongues unable to speak a good word: “How can ye, being evil, speak good things?” Our ears unable to hear a good word: “To whom shall I speak and give warning that they may hear? Behold their ear is uncircumcised, and that they cannot hearken.” (*Jer. vi. 10*.) Our whole man unable to obey: “The carnal mind is not subject to the law of God, neither indeed can be.”

The reasons hereof are these: (1.) Our universal both natural and personal Impurity. We are by nature all flesh,

children of the old ADAM. (*John* iii. 6.) Children of God's wrath, (*Ephes.* ii. 3,) and so long it is impossible we should do any thing to please God ; for “ they that are in the flesh cannot please God :” (*Rom.* viii. 8:) A man must first be renewed in his mind, before he can so much as make proof of what will be acceptable unto God. (*Rom.* xii. 2.) This natural impurity in our persons is the ground of all impurity in our works : “ For unto the unclean every thing is unclean ;” (*Tit* i. 15;) and all the fruit of an evil tree is evil fruit ; (*Matt.* vii. 18;) and ST. PAUL gives the reason of it, because “ our fruit should be fruit unto God,” (*Rom.* vii. 4,) “ and fruit unto holiness.” (*Rom.* vi. 22.) Whereas these works in natural men do neither begin in God, nor look towards him, nor tend unto him ; God is neither the principle, nor the object, nor the end of them.

(2.) Our natural enmity : The best performance of wicked men is but the gift of an enemy, and the sacrifice of fools. It proceedeth not from love which is the bond of perfection, that which keepeth all other ingredients of good works together, (*Col.* iii. 14,) which is the “ fulfilling of the law,” (*Rom.* xiii. 8,) and the principle of obedience and all willing service and conformity to God, (*Gal.* v. 6 ; *John* xiv. 15,) and ever proceedeth from the Spirit of CHRIST ; (*Gal.* v. 22;) for by nature we are enemies. (*Rom.* v. 10.)

(3.) Our natural infidelity, for the state of sin is an estate of unbelief : “ The SPIRIT shall convince the world of sin, because they believe not.” Now infidelity doth utterly disable men to please God ; without faith it is impossible to please him : “ There can no good work be done but in CHRIST ;” we are “ sanctified in CHRIST,” (*1 Cor.* i. 2;) we are “ created in CHRIST unto good works,” (*Eph.* ii. 10,) we must be “ one with him before we can be sanctified ;” (*Heb.* ii. 11;) and this is the reason why faith sanctifies and purifies the heart, and by consequence the whole man, (for when the fountain was cleansed all the waters were sweet, *2 Kings* ii. 21,) because faith is the bond which fastens us unto CHRIST.

(4.) Our natural ignorance and folly, for the state of sin is ever an ignorant estate. The usual style that the Scripture gives sinners, even the best of sinners, is fools ; though they know many things, yet they “ know nothing as they ought to know.” (1 Cor. viii. 2.) Now the root of our well-pleasing is “ wisdom and spiritual knowledge.” (Col. i. 9, 10.) That is it which makes us walk worthy of the **Lord**, and fruitful in good works. Whereas want of understanding is that which makes us altogether unprofitable, that we do no good. (Rom. iii. 11, 12.)

And now what a cutting consideration should this be : **God** made me for his use, that I should be his servant to do his will, and I am utterly unfit for any services, save those which dishonour him, like the wood of the vine, utterly unuseful and unmeet for any work ! What, then, should I expect, but to be cast out, as a vessel in which is no pleasure ? If I am altogether barren and of no use, what a wonderful patience of **God** is it that suffers me to cumber the ground, and doth not presently cast me into the fire ; that suffers me, like a noisome weed, to poison the air, and choak the growth of better things ? If I drink in the rain, and bring forth nothing but thorns, how near must I needs be unto cursing ! And this conviction should make men labour to have place in **CHRIST**, because thereby they shall be enabled to please **God**, and, in some measure, to bring that glory to him for which they were made. What an encouragement should this be for those who have hitherto lived in the lust of the flesh, to come over to **CHRIST** and his righteousness ; and for others to go on with patience through all difficulties, because, in so doing, they work to that end for which they were made ; they live to **God**, and bring fruit unto him, who hath in much patience spared, and in infinite love called them to himself ! How should we praise **God** that has given us any strength in any way to do him service !—that is pleased to account himself honoured when he is obeyed by us, who spoil all the works we do with our corruptions ! And how should we husband all the precious moments of our

life to the advantage of our Master, whose very acceptance of such unworthy services should alone be both encouragement and reward enough to us ! The more profitably any man lives, the more comfortably he shall die.

2. The Second thing I will but name, (having largely insisted upon it from another text,) and that is, That the estate of sin is an estate of enmity against GOD and his ways. This is amongst other characters of wicked men by nature, that they are “ haters of GOD,” (*Rom.* i. 30,) “ and enemies of the cross of CHRIST, by minding earthly things:” (*Phil.* iii. 18, 19:) And this by nature is universal; the Apostle useth three expressions for the same thing: “ When we were sinners, when we were without strength, when we were enemies,” (*Rom.* v. vi., viii. 10,) to note that impotency and enmity is as wide as sin; and, therefore, elsewhere he saith, “ that we were enemies by wicked works.” (*Col.* i. 21.) And our SAVIOUR maketh it all one, not to “ love him,” and not to “ keep his sayings;” (*John* xiv. 24;) and to refuse subjection unto him, and to be his enemy. (*Luke* xix. 27.) The very minds of men, and their wisdom, their purest faculties, their noblest operations, that wherein they retain most of the image of GOD still, is yet “ sensual, earthly, fleshly, devilish, enmity against him.” (*James* iii. 15; *Rom.* viii. 7.) In a word, we are by nature enemies to the will of GOD, by rejecting his word; enemies to the Spirit of GOD, by withstanding his operations; enemies to the notions of GOD, by disliking and suppressing the thoughts and knowledge of him; enemies to the righteousness of GOD, by setting up our own works and merits; enemies to the ways of GOD, by fulfilling our own lusts and wicked works; enemies to the servants of GOD, by persecutions and cruel mockings.

And how should the consideration of this fetch us in to the righteousness of CHRIST, make us fall down and adore that mercy which spared and pitied us when we were his enemies ! Consider but two things: First, What an ungrateful thing; Secondly, What a foolish thing, it is to be GOD’s enemies, as every man is that continues in sin with-

out returning unto him ! (1.) How ungrateful ! He is our Father, and therefore there is due unto him honour : He is our Master, and therefore there is due unto him fear and service : He is our benefactor, he left not himself without a witness ; all we are, all we enjoy, is from him : He is the fountain of our life ; it is his mercy that we are not consumed, his compassions fail not : Therefore there is due unto him love and reverence. He is our purchaser : He bought us out of bondage, when we had sold ourselves ; therefore there is due unto him homage ; nay, He humbled himself in CHRIST to be our Brother, to be our Husband ; he took our rags, our sores, our diseases and pain upon him, and therefore there is due unto him all fidelity and obedience.

Oh what an aggravation will this be against the sins of men at the last day ! That they have been committed against the mercy and patience, against the bounty and purchase, nay, against the very consanguinity of GOD himself ! He died for us when we were enemies, and we will continue enemies against him that died for us ! And yet the folly is as great as the impiety. Consider what GOD is ; the Judge of all the world ; all eye to see, all ear to hear, all hand to drag out and punish the sins and provocations that are done unto him ! A jealous GOD, and jealousy is most impatient of disaffection ! A consuming fire ! and who amongst us can dwell with devouring fire ? Who amongst us can dwell with everlasting burnings ? Do we provoke the LORD to jealousy ? Are we stronger than he ? ST. PAUL hath resolved his own question before ; as long as we are enemies, we are without strength. And now for the clay to contend with the potter, for the potsherds to smite the rock for impotency, to stand against omnipotency, what a madness is it ! Let us learn wisdom from our SAVIOUR's parable ; consider whether we, with our ten thousand, are able to go out against him that meeteth us with twenty thousand ? Whether we with our ten thousand lusts, are able to meet him with twenty thousand angels and judgments ? And when we are indeed convinced, that in his presence no flesh living shall be jus-

tified ; that it is a fearful thing to fall into the hands of the living GOD ; that our hands will not be strong, nor our hearts endure in the day when he will have to do with us ; how can we choose but send forth an embassage ? Especially since he is not a great way off, (as it is in the parable,) but standeth before the door, and is nigh at hand, and will not tarry ; an embassage of repentance, to give up our armour, to judge ourselves, to meet him in the way of his judgments, to make ourselves vile before him, and be humbled under his mighty hand, and sue forth conditions of peace ; to meet him as the Gibeonites did JOSHUA, and resolve rather to be his servants, than to stand out against him. This is certain, GOD is coming against his enemies, his attendants angels, his weapons fire : And if his patience and forbearance make him yet keep a great way off, that he may give us time to make our peace, O let the long-suffering of GOD draw us to repentance, lest we treasure up more wrath against ourselves ! Consider the great aggravation of that spiritual JEZEBEL's sin : I gave her space to repent of her fornications, and she repented not. Consider that the long-suffering of GOD is salvation, and therefore let us make this use of it ; labour to be found of him in peace, without spot, and blameless.

The Last thing in this first point proposed was, How the SPIRIT by the commandment doth thus convince men to be in the state of sin ? To this I answer briefly, First, By quickening and putting an edge upon the instrumental cause, the sword of the SPIRIT : For the word of itself is a dead letter, and profiteth nothing, it is the SPIRIT that puts life and power into it. "I am full of power by the Spirit of the LORD to declare unto JACOB his transgressions," saith the Prophet. (*Mic. iii. 8.*) As the SPIRIT is a spirit of life, so hath he given to the word to be a word of life, quick and powerful. Secondly, By writing in the heart, casting the heart into the mould of the word, and making as it were the epistle of CHRIST, bending and framing the heart to stand in awe of GOD's word ; for writing his law, and putting his fear into the heart, is the same thing with

GOD. In which respect, (among others,) men are said to be sealed by the SPIRIT, because that spiritual holiness which is in the word, is fashioned in the hearts of the saints, as the image of the seal in the wax. As the light of the sun doth, by reflection from the moon, enlighten that part of the earth, or from a glass that part of a room, from which itself is absent: So, though the church be here absent from the LORD, yet his SPIRIT by the word doth enlighten and govern it: It is not the moon alone, nor the glass alone, nor the sun without the moon, or the glass, that enlighteneth those places upon which itself doth not immediately shine, but that as the principal, by them as the instruments; so the SPIRIT doth not, and the word cannot alone by itself convince or convert, but the SPIRIT by the word as its sword and instrument. So then when the SPIRIT turns a man's eye inward, to see the truth of the word written in his own heart, makes him put his seal unto it, frameth the will to search, acknowledge and judge the worst of itself, to subscribe unto the righteousness of GOD in condemning sin, and him for it, to take the office of the word, and pass that sentence upon itself which the word doth; then doth the word spiritually convince of sin.

Which should teach us what to look for in the ministry of the word; that which will convince us; that which puts an edge upon the word, and opens the heart, and makes it burn, namely, the SPIRIT of CHRIST; for by that only we can be brought unto the righteousness of CHRIST; we are not to despise the ordinances, when we find them destitute of such human contributions as we haply expected; for though there be excellent use of human learning, when it is sanctified for opening the word; yet it is the word alone which the SPIRIT worketh by; fleshly accessions of themselves profit no more, nor add no more real virtue or lustre to the word, than the weeds of the field do unto the corn. We should therefore pray for the SPIRIT to come along with his word; it is not enough to be at Bethesda, this house of mercy and grace, unless the angel stir, and the

SPIRIT move upon these waters ; it is He that must incline, and put the heart into the word, or else it will remain as impotent as before.

II. Having showed at large that the SPIRIT, by the commandment, convinceth men to be in the state of sin, both actual and original, imputed and inherent ; what kind of state that is, a state of impotency and enmity ; how it doth it, by quickening the word, and opening the heart : Now we are very briefly to open the Second point, that the SPIRIT, by the commandment, convinceth a man to be under the guilt of sin, or in the state of death, because of sin. “I died :” from which we must note, 1. That there is a two-fold guilt : (1.) Liableness unto punishment, which sin brings with it, and, (2.) The actual obligation, and obnoxiousness of a person to punishment, because of sin. Now inasmuch as nature is not able to discover without the SPIRIT the whole malignity that is in sin ; therefore it cannot sufficiently convince of the guilt of sin, which is a result therefrom, and is ever proportionable thereunto.

2. We may note, that there is a two-fold conviction of this guilt of sin : (1.) A legal conviction, which ariseth from two grounds : [1.] The present sense of God’s wrath in the first fruits thereof upon their consciences, which must perforce bear witness to God’s justice therein ; yet is it much set forward by the word, because therein is made more apparent to the soul, the glory, and the power of God. [2.] Such a faith as the devils have, begotten by the word, and assented unto by the secret suggestions of the heart, witnessing to itself, that it hath deserved more than it yet feels ; and this begets a fearful expectation of being devoured, surpriseth the heart with horrid tremblings and presumptions of the vengeance to come, which the Apostle calls the spirit of bondage and fear.

(2.) There is an evangelical conviction of the guilt of sin, and the damnation due thereunto, arising from the law written in the heart, and tempered with the apprehension of mercy in the new covenant, which begets such a pain under the guilt of sin, as a plaster doth to the impostumation which

withal it cures; such a conviction, as is a manuduction unto righteousness: And that is when the conscience doth not only perforce feel itself dead, but hath wrought in it by the SPIRIT the same affection towards itself for sin, which the word hath, is willing to charge itself, and acquit GOD; to indict, accuse, arraign, testify, condemn itself, meet the LORD in the way of his judgments, and cast down itself under his mighty hand. This can never arise, but from a deep sense and hate of sin, from a zeal for the glory and righteousness of GOD.

Now then since the conviction of sin, and of the death and guilt thereof, are not to drive men to despair or blasphemy, but that they may believe and lay hold on the righteousness of CHRIST, which they are then most likely to do, when sin is made exceeding sinful, and by consequence death exceeding deadly: Give me leave to set forth in two words what this guilt of sin is, that the necessity of righteousness from CHRIST may appear the greater, and his mercy therein be the more glorified.

Guilt is the demerit of sin, binding the person in whom it is to undergo all the punishments legally due thereunto. This demerit is founded not only in the constitution, will, and power of GOD over his own creatures, of whom he may justly require whatsoever obedience he giveth power to perform, but in the nature of his own holiness and justice, which in sin is violated: And this guilt is after a sort infinite, because it springeth out of the aversion from an infinite good, the violation of an infinite holiness and justice, and the conversion to the creatures infinitely, if men could live for ever, to commit adultery with them. And as the consequence and reward of obedience was the favour of GOD, conferring life and blessedness to the creature; so the wages of sin, which this guilt assureth a sinner of, is the wrath of GOD, which the Scripture calleth death and the curse.

This guilt, being an obligation to punishment, leadeth us to consider, what the nature of that curse and death is to which it bindeth us over. Punishment bearing necessary

relation to a command, the transgression whereof is therein recompensed, taketh in these considerations:

1. On the part of the commander, (1.) A will to which the actions of the subject must conform, revealed and signified under the nature of a law. (2.) A justice which will, and (3.) A power which can punish the transgressors of that law.

2. On the part of the subject commanded, there is required, (1.) Reason and free-will originally, without which there can be no sin; for though man, by his brutishness and impotency which he doth contract, cannot make void the commands of God, but that they now bind men who have put out their light, and lost their liberty; yet originally God made no law to bind under pain of sin, but that unto the obedience whereof he gave reason and free-will. (2.) A debt and obligation, either by voluntary subjection, as man to man; or natural, as the creature to God; or both, sealed and acknowledged in the covenants between God and man, whereby man is bound to fulfil that law which he was originally enabled to observe. (3.) A forfeiture, guilt, and demerit upon the violation of that law.

3. And Lastly, Punishment itself. Now punishments are temporal, spiritual, and eternal:—

(1.) Temporal, and those, [1.] Without a man, the vanity of the creatures, which were at first made full of goodness and beauty, but now mourn and groan under the bondage of our sins: The wrath of God revealing itself from heaven, and the curse of God over-growing the earth. [2.] Within him; all the harbingers and fore-runners of death, sickness, pain, poverty, reproach, fear, and after all death itself: For though these things may be where there is no guilt imputed, and so properly no punishment inflicted, (neither the blind man nor his parents had sinned, that he was born blind,) as in the same ship there may be a malefactor and a merchant, and to the one the voyage is a traffic, to the other a banishment; yet to the wicked, where they are not sanctified, they are truly punishments, and

fruits of God's vindictive justice, because they have their sting still in them: For "the sting of death is sin."

(2.) Spiritual, and those threefold. [1.] Punishment of loss; separation from the favour and fellowship with God, expulsion from Paradise, the seat of God's presence and love. [2.] Of sense, the immediate strokes of God's wrath, wounds of conscience, scourges of heart, taste of vengeance, implanting in the soul tremblings, fears, amazements, distracted thoughts, on a clear view of the demerit of sin. This made **CAIN** a runagate, and **JUDAS** a murderer of himself; yea, some touches of it made **DAVID** cry out, that his bones were broken, his marrow dried up, and his flesh scorched like a potsherd; it is able to shake the strongest cedars, and make the mountains to tremble like a leaf. The Son of God himself did sweat, and shrink, and pray against it, and with strong cries decline it; though the suffering of so much of it as could consist with the holiness of his person, were the work of his office and voluntary mercy. [3.] Of sin, when God in anger doth forsake the soul, and give it over to the frensy and fury of lust, to the rage and revenge of **SATAN**, letting men alone to join themselves unto idols, and to believe lies. Now as lightning doth often blast and consume the inward part, when there is no sensible operation without; so the judgments of God do often lie heaviest there where they are least perceived. Hardness of heart, a spirit of slumber, blindness of mind, a reprobate sense, tradition unto **SATAN**, giving over unto vile affections, recompensing the errors of men with following sins, are most fearful and desperate judgments.

(3.) The punishment of sin is eternal; that wrath which, in the day of the revelation of God's righteous judgment, shall be poured forth upon ungodly men. The saints are already redeemed in this life, and are said to have eternal life; but yet that great day is by an excellency called "the day of redemption," because then that life, which is now hid, shall be fully discovered. So on the other side, though

the wrath of God be revealed from heaven already against all unrighteousness, and abideth upon those that believe not; yet after an especial manner is the last day called, “a day of wrath,” because then the heaps, treasures, storms and tempests, blackness and darkness of God’s displeasure shall, in full force, seize upon ungodly men.

And this wrath of God is, of all other, most insupportable:—

First, In regard of the author; it comes from God. Now we know, a little stone, if it fall from a high place, or a small dart shot out of a strong bow, will do more hurt than a far greater that is but gently laid on. How woeful then must the case of those be, who shall have mountains and millstones thrown with God’s own arm from heaven upon them! For though God in this life suffers himself to be wrestled with, yet at last he shall come to show forth the glory of his power in the just condemnation of wicked men.

Secondly, In its own nature, because it is most heavy and invincible. All conquest over an evil must proceed either from power, which is able to expel it; or from faith and hope, that a man shall be delivered from it by those that have more power than himself: Whatever evil it is which doth either keep down nature that it cannot rise, or hedge it in that it cannot escape, is very intolerable. Now God’s wrath hath both these in it:—

1. It is so great, that it exceeds all the power of the creature to overcome it, heavier than mountains, hotter than fire; no chaff nor stubble shall stand before it, and it shall be all within a man, folded up in his very substance, like the worm in the wood on which it feeds.

2. As it is heavy, and so excludes the strength of nature to overcome it, so it is infinite too, and thus it excludes the hope of nature to escape it. The ground of which infiniteness in punishment is, the infinite disproportion between the justice of God, which will punish, and the nature of man, which must suffer. God’s justice being infinite, the violation thereof in sin must needs contract an infinite merit. Now the satisfaction of an infinite debt must needs

be infinite, either in degrees, (which is impossible ; for (1.) nothing can be infinite in being, though it may in duration, but only GOD ; and (2.) if it could, yet a finite vessel were not able to hold an infinite wrath,) or else in some other infiniteness, which is either infiniteness of worth in the person satisfying, or for defect of that, infiniteness of time, to suffer that which cannot be suffered in an infinite measure. And this is the reason why CHRIST did not suffer infinitely in time, because there was in him a more excellent infiniteness of person, which raised a finite suffering into the value of an infinite satisfaction.

Now then to conclude all : Inasmuch as sin is, by the law, made exceeding sinful, and death exceeding deadly, not to legal, but to evangelical purposes, not to drive men to blaspheme or despair, but to believe ; not to frighten them from GOD, but to drive them unto him in his SON ; (for the Law comes not but in the hand of a Mediator;) and inasmuch as “ this is the accepted time, and the day of salvation,” that now “ he commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness,” whom he doth now invite and beseech in mercy ; we should therefore be wise for ourselves, and being thus pursued and cast in the court of the Law, fly to that heavenly chancery, that office of mercy which is set up in the Gospel, and that while it is yet called to-day, before the black flag be hung out, before the irreversible decree of wrath be gone forth ; for we must know, that GOD will not always be despised, nor suffer his Gospel to wait ever upon obdurate sinners, nor his SON to wait ever at our doors, as if he stood in need of our admittance. But when we judge ourselves unworthy of eternal life, and stand in contempt and rebellion against his court of mercy, he will dismiss us to the Law again. O consider, what wilt thou do if thou should be dragged naked to the tribunal of CHRIST, and not be able, with all thy cries, to obtain so much mercy from any mountain, as to live for ever under the weight and pressure of it ! When thou shalt peep out of thy grave, and see heaven and earth on fire about thine

ears, and CHRIST coming in the flames of that fire, to revenge on thee the quarrel of his covenant; whither then wilt thou fly “from the presence of Him that sitteth on the throne?” Let us therefore learn to judge ourselves, that we may not be condemned of the LORD; to fly to his sanctuary, before we be haled to his tribunal. He requires no great things of us, but only to relinquish ourselves, and in humility and sincerity to accept of him, and receive that redemption, by believing in him, which he hath wrought by suffering for us: This, if in truth and spirit we do, all the rest will undoubtedly follow, namely, the life of our faith here, in an universal obedience; and the end of our faith hereafter, even the salvation of our souls.

SERMON III.

THE LIFE OF CHRIST.

1 JOHN v. 12.

He that hath the Son, hath life.

HAVING showed the insufficiency of the creature to make man happy, as being full of vanity ; and the insufficiency of man to make himself happy, as being full of sin ; we now proceed in the Last place to discover, I. The fountain of life and happiness, CHRIST : And II. The *channel* by which it is conveyed, the *instrument* whereby we draw it from him, namely, the knowledge of him, and fellowship with him in his sufferings and resurrection.

The words contain a doctrine of the greatest consequence : They contain the sum of man's desires, *life* ; and the sum of God's mercies, CHRIST ; and the sum of man's duty, *faith* ; CHRIST the fountain, *life* the derivation, and *faith* the conveyance.

Whatsoever things are excellent and desirable, are in the Scripture comprised under the name of *life*, as the lesser under the greater ; for “ life is better than meat, and the body than raiment.” And whatsoever excellencies can be named, we have them all from CHRIST. “ In him,” saith the Apostle, “ are hid the treasures of wisdom and knowledge :” Hid, not to the purpose that they may not be found, but to the purpose that they may be sought. And we may note from the expression, that CHRIST is a treasure of his Father's wisdom ; a dispenser of it to the friends and servants of his Father. He is “ made unto us wisdom.” The Apostle saith, that in him are “ unsearchable riches ;” an unexhausted treasure of grace and wisdom. And there had need be a treasure of mercy in him ; for there is a treasure of sin in us : So our SAVIOUR calls it,

“ The treasure of an evil heart.” He was “ full of grace and truth : ” Not as a vessel, but as a fountain, and as a sun, to note that he was not only full of grace, but that the fulness of grace was in him. “ It pleased the Father, that in him should all fulness dwell.” “ God gave not the Spirit by measure unto him.” And as there is a fulness in him, so there is a communion in us : “ Of his fulness we receive grace for grace,” that is, as a child in generation receiveth from his parents member for member, or the paper from the press, letter for letter, or the glass from the face, image for image ; so in regeneration, CHRIST is formed in a man, and he receiveth, in some measure and proportion, “ grace for grace : ” There is no grace in CHRIST appertaining to sanctification, which is not in some degree fashioned in him. Thus there is in CHRIST a fulness of grace, answerable to a fulness of sin which is in us. The Prophet calls him “ a Prince of peace ; ” not as MOSES was, “ a man of peace,” but “ a Prince of peace.” If MOSES had been a Prince of peace, how easily might he have instilled peaceable and calm affections into the mutinous and murmuring people ! But though he had it in himself, yet he had it not to distribute. But CHRIST hath peace, as a King hath honours, to dispose of to whom he will. “ Peace I give unto you, my peace I leave with you.” If I should run over all the particulars of grace or mercy, we should find them all proceed from him ; he is our passover, saith the Apostle. As in Egypt, wheresoever there was the blood of the passover, there was life, and where it was not, there was death ; so where this our Passover is, there is life, and where He is not, there is death. “ To me to live is CHRIST,” saith the Apostle. And again, “ Now I live, yet not I, but CHRIST liveth in me ; and the life that I live, I live by the faith of the SON of GOD, who loved me, and gave himself for me.”

To consider more particularly this life which we have from CHRIST : First, It is a “ life of righteousness ; ” for life and righteousness are in the Scripture taken for the same, (because sin doth immediately make a man dead in

law: "He that believeth not is condemned already.") And this life, (being a resurrection from a preceding death,) hath two things belonging to it:—1. There is a liberty and deliverance wrought for us from that under which we were before held. 2. There is an inheritance purchased for us, the privilege and honour of being called the sons of God conferred upon us.

There are three offices or parts of the mediation of CHRIST:—

(1.) His satisfaction, as he is our Surety, whereby he paid our debt, underwent the curse of our sins, bare them all in his body upon the tree, became subject to the Law for us in our nature, and fulfilled all righteousness in the Law required, both active and passive, for us.

(2.) In CHRIST, as a Mediator, there is a merit belonging to both these acts of obedience in him, by virtue of his infinite person which was the Priest, and of his Divine Nature which was the altar, that offered up and sanctified all his obedience. By the redundancy of which merit, (after satisfaction thereby made unto his Father's justice for our debt,) there is further a purchase made of grace, and glory, and of all good things in our behalf. He was made of a woman, made under the Law: First, "To redeem those that were under the Law," which is the satisfaction and payment he hath wrought. Secondly, "That we might receive the adoption, or the inheritance of sons," which is the purchase he hath made for us.

(3.) There is the intercession of CHRIST as our advocate, which is the presenting of these his merits to his Father for us, whereby he applieth and perpetuateth unto us the effects of them, namely, our deliverance, and our adoption or inheritance.

We are delivered, First, From the guilt and condemnation of sin: "There is no condemnation to them that are in CHRIST JESUS; their sins are blotted out, and forgotten, and cast into the depth of the sea."

Secondly, We are delivered from the Law, so far forth as it is the strength of sin; and are constituted under

another and better government, which the Apostle calls “grace,” or the “law of faith.”

Thirdly, We are delivered from those effects of the spirit of bondage which came along with the Law; and they are principally three: (1.) To manifest to the conscience, that a man is in a desperate and damnable condition; in stead whereof there comes with CHRIST to the soul a Spirit of adoption and of a sound mind, which says unto the soul that GOD is our salvation, settles the heart to rest on and cleave to God’s promises; seals, secures, certifies our inheritance unto us. (2.) To stop the mouth and drive out of God’s presence, and leave him utterly inexcusable, that a man shall have nothing to allege why the curse should not be pronounced against him, but shall in his conscience subscribe to the righteousness of God’s severity: Instead whereof, we have in CHRIST a free approach into God’s presence; words put into our mouths by the Spirit of supplications to reveal our requests, to debate, and plead in God’s court of mercy; to clear ourselves from the accusations of SATAN, and to appeal from them to CHRIST. (3.) To terrify and affright the soul with a fearful expectation of fiery wrath and execution of the curse: Instead whereof the soul is calmed with a spiritual serenity and peace, which is the beginning of God’s kingdom, armed with a sweet security and lion-like boldness against all the powers and assaults of men or devils, crowned and refreshed with the joy of faith, with the first-fruits of the SPIRIT, with the clusters of the heavenly Canaan, with the earnest of its inheritance, with the pre-apprehension of God’s presence and glory. This is the life of righteousness which we have from CHRIST; *Ἀπολύτρωσις*, a redemption and deliverance from sin and the Law; and *εξεστία*, a privilege, right and interest unto the purchased possession.

He “that hath the Son hath life,” in regard of holiness; as he “hath received CHRIST JESUS the LORD, so he walketh in him;” “we are in him created,” (or raised up from

the first death,) “unto good works, that we should walk in them.” Of ourselves “we are without strength,” without love, without life, have no power, no liking, no possibility to do good, nor any principle of holiness or obedience in us. It is He that strengthens, that wins, that quickens us by his Spirit to his service, that gives us that holiness which is properly called life. For,

1. Life hath ever an internal principle, a seed within itself, a natural heat with the fountain thereof, by which the body is made operative and vigorous; and therefore in living creatures the heart first liveth, because it is the forge of spirits, and the fountain of heat. So holiness which comes from CHRIST begins within, proceeding from an ingrafted and implanted seed, from the fear and love of God in the heart. The conscience is cleansed, the spirit of the mind is renewed, the delights and desires of the heart are changed, the bent and bias of the thoughts are new set, CHRIST is formed and dwelleth within, the whole man is “baptized with the HOLY GHOST, as with fire,” which from the altar of the heart, where it is first kindled, breaketh out, and quickeneth every faculty and member. Fire when it prevails will not be hid or kept in.

2. Life hath ever a nutritive appetite joined with it, and that is most set upon such things as are of the same matter and principles with the nature nourished: So where a man is by the Spirit of CHRIST quickened to a life of holiness, he will have a hungering, thirsting, and more ardent affection to all those sincere, uncorrupted, and heavenly truths which are proportionable to that Spirit of CHRIST which is in him.

3. Life is generative and communicative of itself; all living creatures tend to propagate their kind; so that SPIRIT of holiness which we have from CHRIST, is a fruitful SPIRIT, that endeavours to shed, multiply, and derive himself from one to another. Therefore he “descended in fiery tongues,” to note this multiplying and communicating property which he hath. The tongue is a member made for communion, and nothing so generative of itself as fire.

Lastly, Where there is life, there is sense too of any violence offered to it ; so where the SPIRIT of GOD is, there will be a tenderness, and grief from the sins or temptations which assault him. A living member is sensible of the smallest prick ; whereas a body in the grave is not pained, nor disaffected with the weight and darkness of the earth, the gnawing of worms, the stench of rottenness, nor any violence of dissolution ; because the principle of sense is departed : So though wicked men lie in rotten and noisome lusts, have the guilt of many millions of sins like so many rocks and mountains on their soul, daily cut and tear themselves like the lunatic in the Gospel, yet they feel nothing of all this, because they have no life in them : Whereas another, in whom CHRIST is formed, would be constrained with tears of blood, and most bitter repentance, to wash the wound of spirit, which but one of those unclean actions would make within them.

Now he who hath the SON hath holiness, upon two grounds, according to that double relation which holiness hath to CHRIST. For it respecteth him as the principle and fountain from whence it comes, and as the rule or pattern to which it answers. Holiness is called the image of GOD. Now as the face is both the fountain of that image which is shed upon the glass, and the exact pattern of it too ; so CHRIST is both the principle of holiness, by whom it is wrought, and the rule unto which it is proportioned.

1. CHRIST is the principle and fountain of holiness, as the head is of sense or motion ; from Him the whole body is joined together, and compacted, and so maketh increase of itself in love. The “ointment ran down from AARON’s head unto the skirts of his garment,” to note the effusion of the SPIRIT of holiness from CHRIST unto his lowest members : “ Ye have received an unction from the HOLY ONE,” saith the Apostle. What this influence of CHRIST into his members is, we shall more particularly open in the consequent parts of this discourse.

2. CHRIST is the rule and pattern of holiness to his

church. Our sanctification consisteth only in a conformity to his ways. For more distinct understanding of which we must note,

(1.) That CHRIST had several ways and works to walk through. Sometimes we find him walking to Golgotha and the garden, which was the work of his passion ; sometimes to the Mount with PETER, JAMES, and JOHN, which was the work of his glory and transfiguration ; sometimes upon sea and through the midst of enemies, which was his work of power and miracles ; sometimes in the midst of the seven golden candlesticks, which was his work of government, guidance, and influence on the church. Lastly, We find him going about and doing good, submitting himself to his parents, going apart by himself to pray, and into other the like works of his ordinary obedience.

(2.) Of these works of CHRIST we must note, that some are incommunicable, others communicable.

Incommunicable are, (1.) His works of merit and mediation. “ There is but one Mediator between GOD and man, the man CHRIST. There is no other name under heaven by which a man may be saved, but the name of CHRIST.” There is no redemption nor intercession to be wrought by any man, but by CHRIST.

2. His work of government and influence into the church, his dispensing the SPIRIT, his quickening of his word, his subduing his enemies, his collecting his members, are all personal honours which belong unto him as Head of the church. Those which are communicable, and wherein we may be, by his grace, made partakers, are such as either belong to the other life, or to this. In the other life, our bodies shall be conformed to the glorious body of CHRIST ; when “ he appeareth, we shall be made like unto him, by the power whereby he subdueth all things unto himself.” Here some are again extraordinarily communicable, being for ministry and service, not for sanctity or salvation. Such were the miraculous works of the Apostles, which were granted to them by way of pri-

vilege: Others, ordinarily and universally, to all his members. So then it remains that our sanctification consists in a conformity to the ways of CHRIST's ordinary obedience. The whole life of CHRIST was a discipline, a living, shining, and exemplary precept unto man; a visible commentary on God's law. Therefore, we find such names given unto him in the Scriptures, as signify not only pre-eminence, but exemplariness; a Prince, a Leader, a Governor, a Captain, an Apostle and High-Priest, a chief Shepherd and Bishop, a Forerunner into glory, a Light to the Jews, a Light to the Gentiles, a Light to every man that entereth into the world: All which titles, as they declare his dignity, that he was the first-born of every creature, so they intimate likewise that he was proposed to be the author and pattern of holiness to his people. All other saints are to be imitated only with limitation, so far as they express his life and spirit. "Be ye followers of me, even as I am of CHRIST." But we must never pin our obedience on the example of any saint. Children of light indeed they are, but their light is like the light of the moon, subject to mixtures, waverings, decays, eclipses. CHRIST is the only Sun of Righteousness, that hath a plenitude, indeficiency, unerring holiness, which neither is deceived nor can deceive.

Now further, this conformity to CHRIST must be in all his obedience.

1. In his active obedience to the Law: "Learn of me," saith he, "for I am meek and lowly. I have given you an example that you should do as I have done unto you." The action was but temporary, and according to the custom of the place and age; but the affection was universal, the humility of his heart: "Let the same mind," saith the Apostle, "be in you, which was in CHRIST;" that is, have the same judgment, opinions, affections, compassions, as CHRIST had: "As he which hath called you is holy, so be ye holy in all manner of conversation."

2. In his passive obedience, though not in the end or purposes, yet in the manner of it: "Run with patience,"

saith the Apostle, “ the race which is set before you. Looking unto JESUS, who, for the joy that was set before him, endured the cross, despised the shame.” If the head be gotten through a strait place, all the members will venture after. Therefore, since CHRIST hath gone through shame, contradiction, and death, to his glory, let us not be wearied, nor faint, or despair in our minds. The head doth not think all its work ended when it is gotten through itself, but taketh care, and is mindful of the members that follow. Therefore, the Apostle calls our sufferings, “ a fulfilling or making up of the sufferings of CHRIST.” The resolution of all is briefly this: ‘ We must follow CHRIST in those things which he both did and commanded;’ not in those things which he did, but not commanded.

Let us farther consider the grounds of this conformity which is between the spiritual life of Christians and of CHRIST: First, This was one of the ends of CHRIST’s coming. Two purposes he came for: A restitution of us to our interest in salvation, and a restoring our original holiness. He came to sanctify and cleanse the church, that it “ should be holy and without blemish; unblameable and unproveable in his sight; to redeem and to purify his people.” The one is the work of his merit, which goeth upward to the satisfaction of his FATHER; the other the work of his SPIRIT, which goeth downward to the sanctification of his church. In the one he bestoweth his righteousness upon us by imputation; in the other he fashioneth his image in us by renovation. That man then hath no claim to the payment CHRIST hath made, nor to the inheritance he hath purchased, who hath not the life of CHRIST fashioned in his nature and conversation.

But if CHRIST be not only a Saviour to redeem, but a rule to sanctify, what use is left to the Law? I answer, that the Law is still a rule, but not a comfortable, effectual, delightful rule without CHRIST applying and sweetening it to us. The law only comes with commands, but CHRIST with strength, love, willingness, and life to obey them. The law alone comes like a schoolmaster, with a scourge;

but, when CHRIST comes with the Law, he comes as a Father, with precepts to teach, and with compassions to spare. The Law is a lion, and CHRIST our SAMSON, that slew the lion: As long as the Law is alone, so long it is alive, and comes with terror upon every soul it meets: But when CHRIST hath slain the Law, taken away that which was the strength of it, namely the guilt of sin, then there is honey in the lion, sweetness in the duties required by the Law. It is then an easy yoke, and a law of liberty; the commandments are not then grievous, but the heart delighteth in them, and loveth them, even as the honey and the honey-comb. Of itself it is the cord of a Judge, which bindeth hand and foot, and shackleth unto condemnation; but by CHRIST it is made the cord of a man, and the band of love, by which he teacheth us to go, even as a nurse her infant.

Secondly, Holiness must needs consist in a conformity to CHRIST, if we consider the nature of it. We are then sanctified when we are re-endued with that image of GOD, after which we were at first created. As we have borne the image of the earthly ADAM, who was taken out of the earth, an image of sin and guilt: So we must bear the image of the heavenly ADAM, who is the "LORD from heaven," an Image of life and holiness. We are to be "conformed to the image of the Son :" Conformed in his nature, holiness; in his end, happiness; and in the way thereunto, sufferings. "We all, beholding with open face as in a glass," that is, in CHRIST, or in the face of CHRIST, "the glory of God, are changed into the same image," with CHRIST, (He the image of his Father, and we of Him,) "from glory to glory;" that is, either "from glory" begun in obedience and grace here, "unto glory" consummate in heaven hereafter; or, "from glory to glory," that is, grace for grace; the "glorious image of God's holiness in CHRIST," producing itself in the hearts of the faithful, as an image of light, shining on a glass, doth from thence fashion itself on the wall, or in another glass. "Holiness is the image of God;" now in an image there are two things required:

(1.) A similitude of one thing unto another :
(2.) A deduction, derivation, impression of that similitude upon the one from the other ; for though there be the similitude of snow in milk, yet the one is not the image of the other. Now then when an image is universally lost, that no man living can furnish his neighbour with it, to draw from thence another for himself, there must be recourse to the original, or else it cannot be had. Now in **ADAM** there was an universal obliteration of **GOD**'s holy image out of himself, and his posterity. Unto **GOD** therefore himself we must have recourse to repair this image again : But how can this be ? The Apostle tells us, that **He** is an inaccessible, an unapproachable **GOD**, no man can draw near **Him**, but he will be devoured like the stubble by the fire ; and yet, if a man could come near **Him**, (as in some sense **He** is “ not far from every one of us,”) **He** is an invisible **GOD** ; no man can see **him** and live ; no man can have a view of his face to new-draw it again. We are all by sin come short of his glory ; as impossible it is for any man to become holy again, as it is to see that which is invisible, or to approach unto that which is inaccessible ; except the **LORD** be pleased through some veil or other, to exhibit his image again unto us, and through some glass to let shine upon us, we shall be everlastinglly destitute of it. And this he hath been pleased to do through the veil of **CHRIST**'s flesh : “ **GOD** was manifest in the flesh ;” in that flesh **he** was made visible ; and we have an access into the holiest of all through the veil, that is to say, **CHRIST**'s flesh ; in that flesh **He** was made accessible. “ By him,” saith the Apostle, “ we have an access unto the Father :” “ **He** was the image of the invisible **GOD** :” **He** that hath seen **him**, hath seen the Father. For as **GOD** was in **Him** reconciling the world unto himself, so was **he** in **him** revealing himself unto the world. “ No man hath seen **GOD** at any time ; the only-begotten **Son** which is in the bosom of the **FATHER**, he hath revealed him.”

Thirdly, Consider the quality of the mystical body. It is a true rule, That that which is first and best in any kind,

is the rule and measure of the rest: And therefore CHRIST, being the first and chief member in the church, is the ground of conformity to the rest. And there is indeed a mutual suitableness between the head and the members. CHRIST by compassion conformable to his members in their infirmity, ("We have not an High Priest who cannot be touched with a feeling of our infirmities,") and the members by communion conformable to CHRIST in his sanctity: "Both he that sanctifieth, and they that are sanctified, are one."

Lastly, CHRIST is the sum of the whole Scriptures; and therefore necessarily the rule of holiness. For "the Scripture is profitable to make a man perfect, and to furnish him unto all good works." ST. PAUL professeth, that he withheld nothing which was profitable, but delivered the whole counsel of GOD; and yet elsewhere we find the sum of his preaching was, "CHRIST crucified:" And therefore that which the Scripture calls, "the writing of the Law in our hearts," it calls "the forming of CHRIST in us;" to note, "that CHRIST is the sum and substance of the whole Law." He came to men first in his word, and after in his body; fulfilling the types, accomplishing the predictions, performing the commands, removing the burdens, exhibiting the precepts of the whole Law in a most exemplary and perfect conversation.

Now for our farther application of this doctrine to practice: We may hence first receive a two-fold instruction: First, Touching the proportion wherein our holiness must bear conformity to CHRIST. Here then we may observe four particulars, wherein our holiness is to be proportionable to CHRIST's:—

1. It must have the same principle and seed with CHRIST's, namely, his SPIRIT: As in CHRIST there were two natures, so in either nature there was holiness after a several manner. In his divine nature he was holy by essence and underivatively; in his human, by consecration and unction with the SPIRIT; and in this we are to bear proportion to him. Our holiness must proceed from the

same SPIRIT, whereby he was sanctified ; though we have not, as he, a plenitude of the SPIRIT, yet we have the same in truth and substance with him. As it is the same light which breaketh forth to the dawning of the day, and inheriteth in the glorious body of the sun, though here in fulness, and there but in measure : So the Apostle saith, " We are all changed into the same image with CHRIST, by the SPIRIT of our GOD :" " And he that is joined unto the LORD, is one spirit."

2. Our holiness must be conformable to CHRIST's in the ends of it.

(1.) The glory of GOD : " Father," saith he, " I have glorified thee on earth ; I have finished the work which thou gavest me to do." Wherein there are three things for our imitation : [1.] That GOD must first give our works, before we must do them : We must have his warrant and authority for all we do. If a man could be so full of irregular and unprescribed devotion, as to offer rivers of oil, or mountains of cattle, or the first-born of his body for the sin of his soul ; should neglect and macerate his body, and dishonour his flesh into the image of a dead carcase ; yet if the LORD have not first required it of him, it will all prove but the pride of a fleshly mind. [2.] As we must do nothing but that which GOD requires, and gives us to do, so we must therein aim at his glory ; as his authority must be the ground, so his honour must be the end of all our works. And [3.] GOD is never glorified but by finishing his works. To begin, and then fall back, is to put CHRIST to shame.

(2.) All CHRIST's works were done for the good of the church. He was given and born for us ; He was made sin and a curse for us. For our righteousness and redemption he came, and returned again. When the Apostle urgeth the Philippians not to look to their own things, but every man also on the things of others, he presseth them with this argument, " Let the same mind be in you which was in CHRIST JESUS." " He thought it no robbery to be equal with GOD ;" and therefore to him there could be no acces-

sion; all that he did was for his church: And this ST. PAUL sealeth with his own example: " If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." And elsewhere, " I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." Only here is the difference: CHRIST's obedience was meritorious for the redemption of his church, ours only ministerial for the edification of the church.

3. Our holiness must be proportionable to CHRIST in the parts of it. It must be universal: The whole man must be spiritually formed and organized to the pattern of CHRIST. Every part must have its measure, and every joint its supply. Holiness is a resurrection; all that which fell must be restored, and it is a generation, all the parts of him that begetteth must be fashioned. " The God of peace sanctify you throughout, and I pray God, that your whole spirit, soul and body, may be preserved blameless unto the coming of our LORD JESUS CHRIST."

4. And Lastly, Our holiness must be proportioned to CHRIST in the manner of working: I shall observe but three particulars:—

(1.) It must be done with self-denial: He that will follow CHRIST must deny himself: CHRIST for us denied himself, and his own will; his natural love towards his own life yielded to his merciful love towards his members; " not as I will," in my natural desire to decline dissolution, " but as thou wilt," in thy merciful purpose, to save thy church. Many men will be content to serve GOD as long as they may withal advantage themselves: But to serve him and deny themselves, is a work which they have not learned.

(2.) It must be done in obedience to GOD. CHRIST emptied himself, and became obedient: It was his meat and drink to do the will of his FATHER, even unto that bitter work of his passion; though, as made of a woman, partaker of the same natural affections with us, he did decline it, and shrink from it; yet, as made under the Law, he did most voluntarily and obediently undertake it. " Thou hast prepared me a body: In the volume of thy book it is written of me, Lo, I come to do thy will, O God."

(3.) Our holiness must have growth and proficiency with it. "Let these things be in you and abound;" as it is said of CHRIST, that "he increased in wisdom and favour with God and men." If it be objected, that CHRIST is ever full, and had the SPIRIT without measure even from the womb; for inasmuch as his divine nature was in his infancy as fully united to his human as ever: I answer, certain it is, CHRIST was ever full of grace and the SPIRIT; but that excludes not his growth in them, proportionably to the ripeness, and by consequence capacity of his human nature.

Secondly, From this doctrine of conformity in holiness to the life of CHRIST, we may be instructed touching the vigour of the Law, and the concurrency thereof with the Gospel. True it is, that CHRIST is the end of the Law, and that we are not under the Law, but under grace; yet it is as true, that Christ came not to destroy the Law, and that no jot nor tittle thereof shall fall to the ground. We are not under the Law for justification of our persons, as ADAM; nor for satisfaction of divine justice, as those that perish; but we are under a rule of living. It is now published from Mount Sion as a law of liberty, a new law, not as a law of condemnation and bondage. The obedience thereof is not removed, but the disobedience thereof is both pardoned and cured.

1. He hath removed the curse from it, as it is a killing letter, and ministry of death.

2. He hath, by his SPIRIT, conferred all the principles of obedience upon us; wisdom to contrive, will to desire, strength to execute, love to delight in the services of it. The Law only commands, but CHRIST enables.

3. He hath, by his exemplary holiness, chalked out unto us, and conducted us in the way of obedience; for all our obedience comes from CHRIST, and that either as to members, from his SPIRIT, or as to disciples, from his doctrine and example. We see then the necessity of our being in CHRIST, not only for righteousness, but for obedience; for we must have life, before we can have operation. If we live in the SPIRIT, let us walk also in the SPIRIT: Whereas out of CHRIST a man

is under the whole Law, as an insupportable yoke, as an impossible yet inexorable rule; as a covenant of righteousness, and condition by which he must be tried, by which he must everlastingly stand or fall before the tribunal of CHRIST, when he shall come in flaming fire to take vengeance on those who, though convinced of their insufficiency, to observe the Law, have yet disobeyed the Gospel of our LORD JESUS CHRIST.

Lastly, He that hath the Son, hath the life of glory assured to him: For he hath made us sit together with him in heavenly places; and when he appears, we shall be like him, and be ever with him. He is ascended to his FATHER and our FATHER, to his God and our God; and therefore to his kingdom and our kingdom: His by personal propriety; ours by his purchase and merit, and by our mystical union and fellowship with him. He is gone to prepare a place for us. In earth he was our Surety to answer the penalty of our sins, and in heaven he is our Advocate, to take possession of that kingdom for us: Our Captain and Fore-runner, and High Priest, who hath not only carried our names, but hath broken off the veil of the sanctuary, and hath given us access into the holiest of all. And he that hath the Son, hath this life already in three regards: (1.) He hath the price that procured it esteemed his. It was bought with the precious blood of CHRIST in his name, and to his use; and it was so bought for him, that he hath a present right and claim unto it. It is not his in reversion after the expiration of any other's right; (there are no leases nor reversions in heaven;) but it is his as an inheritance is the heir's after the death of the ancestor, who yet by minority of years, or distance of place, may occupy and possess it by some other person. (2.) He hath it in promise, he hath God's charter, his assurance sealed with an oath, and a double Sacrament, to establish his heart in the expectation of it. "By two immutable things," saith the Apostle, namely, "the word and the oath of God, we have strong consolation, and great ground of hope; which hope is sure and steadfast, and leadeth us to that place which is within

the veil, whither CHRIST, our fore-runner, is gone before us." (3.) He hath it in the earnest and first fruits of it ; in those few clusters of grapes, and bunches of figs, those graces of CHRIST'S SPIRIT, that peace, comfort, serenity, which are shed forth already from that heavenly Canaan. The HOLY SPIRIT of promise is the earnest of our inheritance, until the redemption and full fruition and revelation of our purchased possession to the praise of his glory. The graces of the SPIRIT in the soul, are as certain evidences of salvation, as the day-star, or the morning dawn, is of the ensuing day, or sun-rising. For all spiritual things in the soul, are the beginnings of heaven, parcels of that SPIRIT, the fulness and residue whereof is in CHRIST'S keeping to adorn us with, when he shall present us unto his FATHER.

O then where the treasure is, let the heart be ; where the body is, let the eagles resort ; if we are already freemen of heaven, let our thoughts, our language, our conversation, our trading be for heaven. Let us set our faces towards our home ; let us awake out of sleep, considering that now otr salvation is nearer than when we first believed. If we have a hope to be like him at his coming, let us purify ourselves, even as he is pure ; since there is a prize, a high calling, a crown before us, let us press forward with all violence of devotion, never think ourselves far enough, but prepare our hearts still, and lay hold on every advantage to further our progress : Since there is a rest remaining for the people of GOD, let us labour to enter into it, and to hold fast our profession, that as well absent as present we may be accepted of him.

Secondly, Since we know that " if our earthly house of this tabernacle be dissolved, we have a building of GOD, an house not made with hands, eternal in the heavens ; " let us feel the burthen of our flesh, and groan after our redemption ; let us long for the revelation of the sons of GOD, and for his appearing, as the saints under the altar : " How long, LORD JESUS, holy and just ! "

Thirdly, Let us, with enlarged and ravished affections,

with all the vigour and activity of inflamed hearts, recount the great love of God, who hath not only delivered us from his wrath, but made us sons, married his own infinite Majesty to our nature, in the unity of his SON's person, and made us in him, kings, priests, and heirs unto God. " Beloved, what manner of love," how unsearchable, how bottomless, how surpassing the apprehension of men or angels, is the love of God to us, saith the Apostle, " that we should be called the sons of God ! "

Lastly, If God will glorify us with his life hereafter, let us labour as much as we can to glorify him in our lives here. It was our SAVIOUR's argument, (who might have entered into glory as his own glory, without any such way of procurement, if his own voluntary undertaking the office of Mediator had not concluded him,) " Glorify me with thyself, with the glory that I had with thee before the world was; for I have glorified thee on earth, I have finished the work which thou gavest me to do." If we are indeed persuaded that there is laid up for us a crown of righteousness, let us resolve to fight a good fight, to finish our course, to keep the faith, to bring forth much fruit, that our FATHER may be glorified in us.

These are the branches of that life which we have from CHRIST. And we have them from him as the SON, as a middle person between us and his FATHER. (1.) Because the Son hath his FATHER's seal; hath judgment, power, liberty to dispose of, and dispense life and salvation to whom he will. " Labour for the meat that endureth unto eternal life, which the Son of man shall give unto you, for him hath God the FATHER sealed." (2.) Because the Son is in his FATHER's bosom, hath his heart, his ear, his affections, and therefore he is heard always in whatsoever he desireth for any of his members: And this interest in his FATHER's love was that by which he raised Lazarus unto life again. Lastly, He that hath the SON, hath the greatest gift which the FATHER ever gave unto the world. He cannot deny life where he hath given the SON; he cannot withhold silver, where he hath given gold and diamonds :

“ If he spared not his SON, but delivered him up for us all, how shall he not with him freely give us all things ?”

Now our life is conveyed from CHRIST unto us. (1.) By imputation of his merit, whereby our persons are made acceptable to GOD. (2.) By infusion of, or communion with, his SPIRIT, which sanctifies our nature, and enables us to do spiritual services. For though we exclude works from procuring justification, yet we require them of every justified man ; neither doth any faith justify, but that which worketh by love, though it justify not under that reason as a working faith, but under that relative office of receiving and applying CHRIST. (3.) By his life and intercession, applying his merits to us, and presenting our services to his FATHER, as lively sacrifices ; cleansed from those mixtures of deadness and corruption, which, as passing from us, did cleave unto them.

(1.) Having thus unfolded our life by CHRIST, we are in the First place to inquire into that propriety which we have to CHRIST, which is the ground of the life we receive from him. For one thing cannot be the principle of life to another, except there be some union and fellowship, which may be the ground of the conveyance : And this is that which the text calls, “ The having of CHRIST,” which is the same with that of ST. JOHN, “ To as many as received him, he gave power to be called the sons of GOD.” So then there must be a mutual act : CHRIST exhibiteth himself to us, and we dwell in him : Whereby there is wrought a unity of wills, a confederacy of affections, a participation of natures, a concurrence to the making up of the same body ; so that CHRIST accounteth himself incomplete without his church. This union of the faithful to CHRIST, being one of those deep things of GOD, which are not discernible without the SPIRIT, is yet set forth in the Scriptures, under sundry obvious similitudes, which I will but touch upon.

It is set forth by the expression of a body, consisting of divers members. (*Rom. xii. 4, 5; 1 Cor. xii. 13; Eph. i. 22, 23.*) In which places the purpose of the Apostle is to show how the proportion that is between CHRIST and his

church, answereth to that relation which is between the members of a body and the head. For as in the natural body all the members are joined by nerves and vital ligatures to the head, from whence they receive their strength and sensation, and do, by virtue of that union to the head, retain a fellowship and communion among themselves: So is it between CHRIST and his church. Every member of the true and mystical body of CHRIST is by a secret knot of his SPIRIT so fastened to him, and so compacted with the other members by that which every joint supplieth, that the whole, from CHRIST the Head, to the lowest and meanest of all his members, make up but one body, to which CHRIST, by being the head, hath these principal relations. (1.) He is the principle of all spiritual influences, as the head of natural. All the grace in us is but an overflowing and measure from his fulness. (2.) He is the principle of all government and direction; all the wisdom and prudence of the church is from him. He is the everlasting counsel, or the light that enlighteneth every man that cometh into the world, the power and the wisdom of GOD unto us. (3.) He is conformable to the members, and maketh them conformable to him; he to us in our infirmities, tempted in all things as we are; and we to him in his holiness: “He that sanctifies, and they that are sanctified, are all one.”

2. This union is compared to a “building” or “house,” (*Ephes.* ii. 20, 21; *1 Tim.* iii. 14; *2 Pet.* ii. 5,) whose stones are knit together by the juncture and bond of love, and are firmly grounded upon the elect, precious and sure foundation, who as he doth by his power uphold all things, so much more those that are built upon him. Now as in a structure the stones cannot subsist in the building by any qualities or inherent virtues of their own, but only by that direct dependance which they have upon the foundation: So in the church no graces, no inherent excellencies hold men up, but only that subsistence of the soul upon CHRIST. If a man have any other bottom that holds him up, if he be not even and full upon CHRIST, if he be not in all things levelled and proportioned to him by the doctrine of the

Apostles and Prophets, (which is therefore likewise called a foundation, because by it we are set right upon CHRIST, who is the foundation of foundations, as the Scripture speaks,) he cannot abide in the building for ever ; the wall and the foundation must all have the centre ; and there must be the same propensions and affections in us which were in CHRIST ; his rule must be ours, and his end ours, and his will ours. If there be any such exorbitancies, and swellings out, as make the heart have another point and centre to move to, other grounds to fix upon, if men will not be pared and regulated to the foundation, but will trust in oppression and perverseness, and stay on that ; this iniquity will at length prove a breach which cometh suddenly at an instant.

3. This union is compared to an ingrafture of a branch in a tree, whereby the juice and nourishment of the stock is conveyed, and the branch quickened to bring forth fruit. Where, by the way, it is worth our noting, that the church is most usually, in this particular, compared to “a vine,” and “the branches of a vine,” to note that there is nothing of worth in Christians, but their fruit. A man cannot make a pin, to fasten in the wall, of the branch of a vine. An unfruitful Christian is the most unprofitable creature that is ; there are no secondary uses which can mediate (as I may so speak) for a dead vine, to keep that from the fire ; either it must be for fruit or for fuel ; to all other purposes it is utterly improper and unprofitable.

Now we must observe, that a branch may be in a tree two ways. (1.) By a mere adherency, by sticking to the body of the tree ; and so every dead branch is in the tree,† as well as those that live ; but this alone is not that which our SAVIOUR requires, for such branches the husbandman will cut off and cast into the fire. (2.) By a real participation of the life, sap, and influences of the root. Thus it is between CHRIST and Christians. That which makes us to be in CHRIST after any kind of way is faith : And according to the differences of faith, are these differences of being in CHRIST to be discerned. ST. JAMES

† No ; not so. J. W.

makes mention of a *dead* faith, when men are in CHRIST by some general acknowledgment, by external profession, by a partial dependence, (coming to him only as to a JESUS, for shelter to keep them from the fire; not as to a CHRIST, for grace and government in his service,) not by any particular and willing attraction of those vital influences, those working principles of grace and obedience which are in true believers. A lively faith draweth in the power of CHRIST's death, and the virtue of his resurrection, the mortification of sin, and quickening of spirit, and bringing forth fruit unto God; and this only is that which is the ground of our life from him. "The life that I live, I live by the faith of the SON of God."

Lastly, This union with CHRIST is compared to marriage; (*Psalm* xlv; *Eph.* v. 32;) whereby the church hath a right to the body, name, goods, table, possessions, purchases of CHRIST; and doth reciprocally become all his, resigning its will, ways, desires, unto his government. Now, for the discovery of this, we may consider either the essentials, or the consequents of marriage. The most general requisite is consent; and that must,

1. Be a mutual consent; for though CHRIST declares his good-will when he knocketh at our doors, and beseecheth us in the ministry of his word; yet if we reject his tokens of love, stop our ears to his invitations, there is then no covenant made; this is but a wooing, and no marriage.

2. It must be a present consent, and in words *de presenti*, or else it is only a promise, but no contract. Many men, like BALAAM, would fain die the death of the righteous, but live their own lives; would fain belong to CHRIST at the last, and have nothing to do with him before: Many other suitors they have whom they cannot deny; till at last, peradventure, he grows weary, and departs from them.

3. It must be free and unrestrained; for compulsion makes it a ravishment, and not a marriage. They who must be but one body, ought first to agree in the same free and willing resolution. Many men, when God puts them

upon a rack, will give a forced consent to serve him ; but this is only to flatter with their lips, that they may escape the present pain, not at all out of cordial and sincere affection.

4. It must be without error ; for he that errs cannot consent. If a woman take herself upon some absence of her husband to be now free, and conceive him dead, and thereupon marry again ; if it appear that the former husband is yet living, there was a mistake in the person, and so a nullity in the contract : So if a man mistake himself, judge himself free from his former tie unto sin, and yet live in obedience to his lusts still, and is not cleansed from his filthiness, he cannot give any full consent to CHRIST.

5. It must be an universal and perpetual consent ; for all time, and in all states and conditions. He that will have CHRIST, must have him all ; (" for CHRIST is not divided ;") must entertain him to all purposes ; must " follow the Lamb wheresoever he goeth ;" must leave father, mother, wife, children, his own life for CHRIST ; must take as well his yoke as his crown, as well his sufferings as his salvation, as well his grace as his mercy, as well his SPIRIT to lead as his blood to redeem. He that will be his own master, to do the works of his own will, must, if he can, be his own saviour too, to deliver his soul from the wrath to come.

The consequents and intendments of marriage are two :—

1. Mutual society. CHRIST and a Christian must live together, have intimate and dear acquaintance with each other. The spirit of a Christian must solace itself in the arms and embracements, in the riches and loveliness of CHRIST ; in his absence and removes, long after him ; in his presence and returns, delight in him, and entertain him with such pure affections and heavenly desires as may make him take pleasure in its beauty.

2. There must be a fruitfulness in us ; we must bring forth fruit unto GOD. CHRIST will not have a barren spouse : " Every one that loveth him keepeth his commandments."

Now then, in one word, to unfold the more distinct quality of this our union with CHRIST, we may consider a threefold unity: Of persons in one nature; of natures in one person; of natures and persons in one quality. In the first is one GOD; in the second is one CHRIST; in the third is one church. Our union with CHRIST is the last of these, whereby he and we are spiritually united, to the making up of one mystical body. The bond of this union is the Spirit of CHRIST, by which, as by abiding seed, we are begotten anew unto CHRIST: For he being the second ADAM, we are spiritually in him, and from him, as we are naturally or corruptibly in and from ADAM. As ADAM was the fountain of all that are naturally generated, and, by that means, transmitted condemnation to all that are one with him; so CHRIST is the Head of all that are spiritually born again, and, by that means, transmitteth grace and righteousness to all that are one with him.

From this union of the faithful with CHRIST doth immediately arise a communion with him in all such good things as he is pleased to communicate. I will but touch them, it having been the subject of this discourse hitherto.

I. We have a communion with him in his merits, which are as fully imputed to us for justification, as if his sufferings had been by us endured, or the debt by us satisfied. He alone, without any merit of his, suffered our punishment, that we, without any merit of ours, might obtain his grace. The pains of CHRIST's wounds were his, but the profit ours; the holes of his hands and side were his, but the balm which issued out was ours; the thorns were his, but the crown was ours: In one word, the price which he paid was his, but the inheritance which he purchased was ours. All the ignominy and agony of his cross was infinitely unbeseeming so honourable a person as CHRIST, if it had not been necessary for so vile a sinner as man.

2. We have communion with him in life and grace; by habitual and real infusion and inhabitation of his Spirit unto sanctification. For "we are sanctified in him," and

“ except we abide in him, we cannot bring forth fruit.” CHRIST comes not only with a passion, but with an unction to consecrate us to himself: Except thou be a partaker as well of this as of that; be as willing to be ruled, as redeemed by CHRIST; in him, indeed, thou art, but it is as a withered branch in a fruitful vine; while thou art in him, it is to thy shame that thou shouldst be dead, where there is such abundance of life; and the time will come, that thou shalt be cut off from him: “ Every branch in me that beareth not fruit, he taketh away.”

Lastly, We have communion with him in many privileges and dignities. But here we must distinguish the privileges of CHRIST; some are personal and incommunicable; others, general and communicable. Of the former sort are all such as belong to him, either in regard of his Divine Person, as being the “ everlasting Son, the word and wisdom of his Father, the express image of his person, and brightness of his glory, the upholder of all things by the word of his power;” or, in regard of his office, as being “ the Redeemer of the church, the Author and Finisher of our faith, the Prince of our salvation, the Propitiation for the sins of the world, the Second ADAM, the Mediator between GOD and man,” in which things he is alone, and there is none with him. Other privileges there are which are communicable, all which may be comprised under this general of being “ fellow-members with him” in the most glorious body and society of creatures in the world.

The particulars I touched before. First, We have communion in some sort with him in his holy unction, whereby we are consecrated to be “ Kings and Priests,” to subdue our corruptions, to conquer spiritual wickedness, to offer up the sacrifices of prayer, praises, alms, and holy services; for we are by him a “ royal priesthood.”

Secondly, We have communion in his victories; “ we are more than conquerors through him,” because in the midst of the enemy’s insults, and our own distresses, the victory is still ours. The enemy may kill us, but not overcome us, because our death is victorious. As CHRIST

triumphed upon the cross, and had his government on his shoulders, so we rejoice in afflictions, glory in tribulations; and in all of them, in a confluence and conspiracy of them all, we are more than conquerors.

Thirdly, We have communion with CHRIST in his Sonship, from whence it comes to pass, CHRIST and his church interchangeably take one another's names: Sometimes he is not ashamed to call himself JACOB and ISRAEL. " This is the generation of them that seek thy face, O JACOB; and thou art my servant, O ISRAEL, in whom I will be glorified," saith the LORD, speaking unto CHRIST; yea, he giveth to the church his own name. " As there are many members, and yet but one body; so is CHRIST;" that is, so is the church of CHRIST. And " what manner of love is this," saith the Apostle, " that we should be called the sons of God?" From hence it comes, that we have fellowship with the Father, access and approach with confidence for all needful supplies, assurance of his care in all extremities, interest in the inheritance which he reserveth for children, confidence to be spared in all our failings, and to be accepted in all our sincere and willing services; secret debates, spiritual conferences of the heart with God, he speaking unto our spirit by his SPIRIT in the word, and we by the same SPIRIT speaking to him in prayers, complaints, supplications, thanksgivings, covenants, resolutions; he kissing us with kisses of love and comfort, and we kissing him again with kisses of reverence and worship.

We see then, to conclude all, what an absolute necessity lies upon us of having CHRIST, because with him we have all things, and can do all things; without him we are poor, and can do nothnig. And the more necessary the duty, the more sinful the neglect; especially considering that CHRIST withholds not himself, but is ready to meet, to prevent, to attend every heart that in truth desires him. If a man have a serious, simple, sincere will to come wholly to CHRIST, not to be held back from him by the dearest and closest corruptions, by the sweetest pleasures or strongest temptations which can allure or assault him, he may

draw near unto him with boldness, and assurance of acceptance ; he hath a call, CHRIST inviteth, yea, intreateth him, and therefore he may come ; hath a command, CHRIST requireth it of him, and therefore he must come.

And now when we have CHRIST, how careful should we be to keep him ; how tender and watchful over all our behaviour towards him, lest he be grieved and depart ! The SPIRIT of the LORD is a delicate Spirit, most sensible of those injuries which his friends do him. Let us therefore take heed of violating, afflicting, discouraging, grieving this SPIRIT, (which is the bond of all our union and interest with CHRIST,) in any of those his sacred breathings and operations upon the soul. But when he teacheth, let us submit and obey, receive the belief and the love of his truth ; when he promiseth, let us neither distrust nor despise, but embrace as true, and admire as precious, all the offers which he makes us ; when he contends with our lusts in his word and secret suggestions, let him not always strive, but let us give up our fleshly affections to be crucified by him ; when he wooes and invites us, when he offers to lead and to draw us, let us not stop the ear, or pull away the shoulder, or draw backward like froward children, by thwarting his motions, and rebelling against his dictates, but let us yield ourselves unto him, captivate all our lusts, and consecrate all our powers, and submit all our desires to his rule and government ; and then when he hath been a SPIRIT of union, to incorporate us unto CHRIST's body, and a SPIRIT of unction, to sanctify us with his grace, he will undoubtedly be a Spirit of comfort and assurance, to seal us unto the day of our full redemption.

SERMON IV.

ON THE USE OF HUMAN LEARNING.

PREACHED IN MERCER'S-CHAPEL, AT THE FUNERAL OF
MR. JOHN LANGLEY, LATE SCHOOL-MASTER OF ST. PAUL'S
SCHOOL, ON THE 21ST DAY OF SEPTEMBER, 1657.

ACTS vii. 22.

*And Moses was learned in all the wisdom of the Egyptians,
and was mighty in words and in deeds.*

IN THE former chapter we read of a dispute between STEPHEN and the members of a certain synagogue in Jerusalem, called the Synagogue of the Libertines; of such Jews who, having been servants to the Romans, were made free; for such the Romans called Libertines: Of which sort of Jews, coming out of several parts of the world, that college, or convention, seemeth to have been made up; or, as GROTIUS supposeth, was built by them at Jerusalem for their countrymen and proselytes, as there are at Rome and Rheims, colleges for English Papists.

The issue of this disputation was, that, being worsted at arguments, they betake themselves to calumnies; as the Pharisees, when their reasons were spent, were wont to take up stones to throw at CHRIST. They bring him from a scholastical to a judicial defence, from the college to the council, and by false witnesses charge him with “blasphemy against MOSES and GOD.” Whereupon, being permitted to make his defence, (for persecutors will often manage their cruelties under a form of law,) he doth it largely, with much wisdom and courage.

The scope of the sermon is to show, (upon a fair issue with his accusers,) that he was not guilty of the charge

given in against him ; that, it did not follow, because he affirmed that CHRIST would “ destroy the temple, and change the customs which MOSES delivered,” that therefore he blasphemed either MOSES or GOD. The argument of his justification is by an historical induction.

1. If ABRAHAM, ISAAC, JACOB, and JOSEPH, worshipped GOD without a temple, and without such customs as MOSES delivered, and MOSES did, without blasphemy against them, make that alteration which GOD was pleased to command him to make ; then the worship of GOD is not absolutely confined to an outward temple, or a Mosaical ministration : But ABRAHAM, ISAAC, JACOB, and JOSEPH, by obeying the commands, and believing the promises of GOD, did acceptably worship him without a temple, or Mosaical ceremonies ; therefore it is no blasphemy to say, that GOD may so be worshipped.

2. Again, If MOSES, a great, a learned, a mighty ruler and deliverer, did assure the people that “ a Prophet GOD would raise,” who should do as he had done, make new institutions, and set up a more excellent way of worship ; then it was no blasphemy against MOSES, or GOD, to say that the customs by him introduced should be by that Prophet altered : But MOSES himself did teach the people thus to believe ; therefore STEPHEN teaching the same did not blaspheme MOSES.

3. Again, That which was not blasphemy to affirm of the Tabernacle, though it were set up by GOD’s special appointment unto MOSES, is not blasphemy to affirm of the Temple. But it was not blasphemy to affirm the use of the Tabernacle to have been temporary, and consequently alterable ; therefore, to affirm the same of the Temple, is not blasphemy : Especially since the LORD hath said that “ he dwelleth not in temples made with hands.”

Together with these strong arguments are interwoven apologetical reprehensions ; STEPHEN justifying himself against their accusations now, by the same argument whereby MOSES was to be justified against their fathers before. MOSES did by wonders and signs in Egypt, in the Red Sea,

in the wilderness, prove himself to be a ruler and judge, sent of GOD, and yet “your fathers would not obey, but thrust him from them, and made a calf to worship.” Now the LORD hath raised up the Prophet whom MOSES foretold, who by signs and wonders did prove himself to be of GOD, but you thrust him from you, and “resist the HOLY GHOST as your fathers did:” And your refusing of JESUS, is no more argument against his doctrine and institutions, than their refusing of MOSES was an argument against his; inasmuch as you are not able to allege any thing why your fathers should have believed MOSES, which we are not able to alledge why you ought to believe CHRIST.

Unto this strong defence of STEPHEN, neither the judges nor his accusers make any reply by way of argument; but though he professed himself to be at that time an eye-witness of the truth of JESUS’s being in glory, yet in a rage “they cast him out of the city, and stoned him.” The stronger were his arguments for the truth, the more excessive was their malice against him.

The words of the text are a branch of the second argument, drawn from the testimony of MOSES, and the historical narration touching him; and they contain the fruit which followed upon the noble education he received from the hand and care of PHARAOH’s daughter; he so prospered under it, that he became “learned in all the wisdom of the Egyptians, and was a mighty man both for oratory and action;” the LORD by these accomplishments fitting him in part for the government whereto he reserved him.

In the words we have, First, His intellectual perfections; “he was learned and instructed;” together with the object of that learning, “all the wisdom of the Egyptians.”

Secondly, His civil, moral, and religious perfections; “a mighty man for elocution, a mighty man for action.” He improved and put forth his intellectual abilities for the good and service of others, laid up all his power to do good to his brethren, in due time, when GOD should call him thereto.

“MOSES was learned or instructed,” (it noted acquired

knowledge, by the benefit of learned education,) “ in all the wisdom of the Egyptians.” That nation was anciently famous for wisdom: From thence, some think that the Grecians derived their learning; for we read in DIODORUS SICULUS, and others, that ORPHEUS, HOMER, PYTHAGORAS, PLATO, LYCURGUS, SOLON, and others, did travel into Egypt for institution. But CADMUS, who first brought letters into Greece, was a Phœnician, as EUSEBIUS, and after him, other learned men have fully proved. Therefore from the Egyptians, the Greeks did not primitively derive their learning. What this wisdom of the Egyptians was, wherein MOSES was learned, is, by PHILO in the Life of MOSES, by DIODORUS SICULUS, and others, described, viz., mathematics, astronomy, geometry, arithmetic, music, natural philosophy, philosophy, symbolical and hieroglyphical writing, civil and political knowledge.

I shall not here inquire into the most ancient rise or original of learning, or seat thereof, which some carry beyond the flood, and tell us of pillars with Hebrew inscriptions and characters, set up by ENOCH and SETH: Nor shall I inquire whence the Egyptians derived their learning, which some ascribe to JOSEPH, and the people of the Jews living there; others to ABRAHAM, of whose being in Egypt we read. (Gen. xii. 10.) It is sufficient for us to know, that at this time there was learning there, and that MOSES was brought up, and proved excellent in it.

Now we may here observe, 1. The great care of the King’s daughter, to bring up MOSES in all kinds of good literature, that thereby he might be fit for such great services as his near relation to a Prince’s court might probably have brought him to. And truly so great hath been the care of wise Heathens in this particular, as may justly shame many Christians, who breed up their children many times so loosely, so ignorantly, so sensually, to gaming, sporting, and excess, as if an inheritance did serve to no other purpose but to make the heir of it good for nothing. And as we see many times good ground grow mossy and barren, for want of culture; so it is with good wits, which, being

neglected, usually become more vicious than those of less hope and pregnancy. The foundations of an honourable and comfortable age, are laid in the minority of children ; if the plant be not kept straight at first, the tree will be crooked incurably at the last. It is as great a folly to lay up estates for children, and to take no care of themselves who must enjoy them, as to be curious for a handsome shoe, and then to put it upon a gouty foot.

And the greater men are, the greater should their care be for the learned and religious education of their children.

(1.) Because it is a very incongruous mixture, greatness of estate, and meanness of understanding ; the one will be a perpetual blemish and reproach to the other.

(2.) Because there will be the more fuel of lust, if learning and piety be not laid up to season a full estate. Therefore we find what great care THEODOSIUS had, to have a good tutor, to shape the minds and manners of his children, viz, the famous ARSENIUS. And JOSEPHUS telleth us, that MOSES had a special care of the education of children in good literature, and we find some evidence of it in the Scripture, where he commandeth the people to teach the words of the Law diligently unto their children. (*Deut. vi. 7.*)

And herein must our care exceed this of PHARAOH's daughter ; we must so provide to breed up our children to wisdom, that we forget not the chief thing, to have them seasoned with the knowledge and fear of GOD, which is the only true wisdom. JULIAN the Apostate had great scholars, MERDONIUS and MAXIMUS, to his tutors ; but being profane Heathens, and scoffers at religion, they laid the foundation of that desperate apostasy, whereby he fell from CHRIST to the Devil. He that begets a fool, or by careless breeding maketh one, hath been the author of his own sorrow. It is very sad for children to have wicked parents, who wholly neglect their education, and of whom CYRIAN tells, they will cry out at the last day, “ Our parents have been our parricides.”

By this important duty we learn, [1.] To set an high

value upon such wise, learned, and religious tutors, as at any time we enjoy for the discharge of this great work. And, [2.] To bewail it as a more than ordinary loss, when men whom GOD hath every way fitted with learning, industry, piety, and fidelity for so excellent a work, are by a sudden stroke taken away from us.

2. We have considered the care of the King's daughter for the education of MOSES; let us in the next place consider, the blessing of GOD upon it, in that thereby MOSES was learned in all the learning of the Egyptians.

Where, (1.) It is very observable, the different end which GOD had in his providence, and she in her particular care: She intended, no doubt, the service of PHARAOH; GOD intended to qualify him the better, to be a ruler and a deliverer of his people from PHARAOH: She intended the good of Egypt; GOD intended the good of ISRAEL. Many times the wise and holy providence of GOD useth the diligence of one man, to bring about effects for the good of others, which he never intended; as we see in JOSEPH's brethren, and HAMAN's dictating the honour which was conferred upon MORDECAI at that time, when he came to beg him for the gallows which he had erected. GOD useth the counsels of men, to effect things by them which they never thought of. The Assyrian had his work, and GOD had his. (*Isa. x. 6, 7.*) JUDAS looked after money; CAIPHAS and the High-Priests, after interest and revenge; PILATE after CÆSAR and his favour; but GOD's end was the salvation of the world by the death of CHRIST.

(2.) We may here observe, that MOSES, that great Prophet, whom the LORD did after speak unto mouth to mouth, is commended for his skill in the learning and wisdom of the Egyptians, a profane nation. 'Even human, secular, and exotic learning is a noble gift of GOD,' and a very great ornament and honour to the most excellent men. As it was mentioned for the honour of DANIEL and his three companions, that "GOD gave them knowledge and skill in all learning and wisdom;" (*Dan. i. 17;*) meaning, as appears *ver. 4*, the learning of the Chaldeans: Not as

if they were soothsayers, as the wise men of Chaldea were ; or MOSES, a magician and sorcerer, as the wise men of Egypt were, and as Heathen writers charge him to have been. For the great miracles which MOSES did, and the interpretations of dreams and visions by DANIEL, were from GOD, and not from the Devil, by the help of any magical enchantments. In like manner BEZALEEL and AHOLIAH are commended by GOD for that wisdom and understanding, which they had in all manner of cunning workmanship. (*Exod. xxxi. 3, 6.*) And it is mentioned for the honour of JABAL and TUBAL CAIN, that they were the first inventors of some particular useful arts for the good of human society. (*Gen. iv. 20—22.*) And of SOLOMON, that he spake of trees, from the cedar tree in Lebanon, unto the hyssop that springeth out of the wall ; and that he spake also of beasts, and of fowl, and of creeping things, and of fishes. (*1 Kings iv. 33.*) ST. PAUL mentions it amongst other his privileges, that he was brought up a scholar at the feet of the learned GAMALIEL. (*Acts xxii. 3.*) Yea, by that Apostle the LORD hath given so much honour unto human learning, as three times to make mention of Heathen poets and their sayings, ARATUS : Του γαρ καὶ γενος εσμεν. (*Acts xvii. 28.*) MENANDER : Φθει-ρουσιν ηθση χρηθ' ομιλιαι κακαι. (*1 Cor. xv. 33.*) EPIMENIDES : Κρητες αει ψευσται, &c. (*Tit. i. 12.*) Truth is GOD's, wheresoever it is found, *Res fisci est ubicunque natat* ; as a mine of gold or silver is the King's, in whose ground soever it be discovered. A Christian knows that truth belongeth to CHRIST wheresoever he finds it. And again, *Tibi serviat*, saith he, *quicquid utile puer didici*. As ISRAEL took of the Egyptians “jewels of silver, and jewels of gold ;” as DAVID consecrated the spoils of the Philistines, Moabites, Syrians, and all nations whom he subdued to the LORD ; as the crown of the King of Rabbah, was set upon the head of DAVID : (*2 Sam. xii. 30.*) So the spoils of all secular learning are to be dedicated unto CHRIST, and the use of his church, who is said to take from “SATAN all his armour, and to divide the spoil.” For so in triumphs the enemies were

disarmed, and the spoils carried in state before the victor's chariot. Such spoils did ORIGEN, TERTULLIAN, CYPRIAN, CLEMENS ALEXANDRINUS, JUSTIN, CYRIL, LACTANTIUS, HIEROM, AUSTIN, BASIL, NAZIANZEN, ARNOBIUS, take from the Gentile writers, and devote them to the service of the church of CHRIST. It is noted of THEODOSIUS the Emperor, that when he destroyed the temples of the Heathen idols in Alexandria, yet all the vessels and statues of gold and silver he converted to the use of the Christian churches. Yea, the Christians did convert the very idol temples themselves into churches, wherein to worship CHRIST. For if an idol, being nothing, did not so defile meat, but that as a good creature, (though not in idol-communion,) it might be eaten ; if the conscience of no man were thereby offended, as the Apostle teacheth, certainly neither doth it leave any such abiding pollution to any place, but that therein God may be worshipped.

But, to speak more closely. First, All good learning and wisdom is, in its own nature, desirable, as an ornament and perfection to the mind, as a part of that truth whereof God is the author. There is a knowledge of God natural in and by his works, and a knowledge supernatural by revelation out of the word ; and though this be the principal, yet the other is not to be undervalued : “ For the works of God are great, sought out of all them that have pleasure therein.” (*Psal. cxi. 2.*) Now all secular learning is the knowledge of God's works, a small emanation from eternal verity. Philosophical and mathematical learning is the knowledge of his works of creation : Historical and political learning, the knowledge of his works of providence : Moral and economical and civil learning, the knowledge of those remainders of his image and law, which are left in the minds of men, for their direction and conviction. Grammatical, rhetorical, and logical learning is the knowledge of the use of that reason which God giveth us for imparting our minds, and evidencing our conceptions to one another. So, then, all true learning being a knowledge of the works of God, and of that truth which he,

who is the supreme verity, hath implanted in them, must needs be such as the works of God themselves are, honourable and excellent, and so desirable in its own nature.

Secondly, All true learning is desirable, for the uses whereto it may be applied.

1. Even in regard of evil men, many of whom are great scholars, and eminent for various learning.

(1.) It serves to beautify even them, and render them, as learned men, ornaments to their generation ; as many harmful herbs do bear beautiful flowers, and are, upon that account, special ornaments to the gardens where they grow. Goodly statues of gold or silver, though dead, though hollow, and without heart or vital parts, are yet of honour to the places where erected. Such are even profane learned men, in regard of their learning.

(2.) It is useful to them, to convince them of God's glory and greatness, of his sovereignty and will : And so it may, *Præ-exercitamentum*, as CLEMENS ALEXANDRINUS calleth it, to the more comfortable knowledge of him out of his word, namely, to kindle in them a desire to know more of so great a God from thence ; else it will render them without excuse for abusing the knowledge which they have.

(3.) It is by accident useful another way, namely, by honest and assiduous labours in the pursuit of learning, to keep them from the temptations of divers lusts, which by a loose and idle life would be more ready to assault them.

(4.) It makes them, thus adorned, serviceable to human society. Singular use have all ages had of the learned labours of profane historians, philosophers, poets, orators, mathematicians, physicians, artists in divers kinds.

(5.) They are hereby useful to the church of God. That God, who can make use of the sins of men to do his people good by them, as of JOSEPH's brethren, to make way, by selling him, to the safety of ISRAEL, and his family ; can make use of the gifts and talents he bestows

on wicked men for the service of good men. The hands of those that did themselves perish in the flood, were employed in building the ark for NOAH and his family. It is true, very often wicked men use their learning against GOD, as they do all other his good blessings. Learned wickedness is armed wickedness, such learning degenerates into pride, arrogance, scorn, atheism, heresy, contempt of godliness; yet as a malignant planet, when in conjunction with a good one, may have a benign influence; so it doth often fall out that they who are by sin enemies, may by learning be useful to the church. The Jews are bitter enemies to CHRIST, yet GOD hath by their care preserved the old Scriptures from danger of corruption.

2. In regard of holy men.

(1.) Though learning be much inferior to holiness, there are learned Devils; there cannot be holy Devils, (for holiness is the character of celestial, not of infernal angels,) yet in holy men learning is a rare ornament and accession, as the golden ring to the gem which is in it.

(2.) It enableth them to do the more service to the church of GOD, and the truths of religion. Every good gift sanctified is in such a way useful to the church, as the proper nature of the gift doth admit. Sanctified wit beautifies religion, sanctified reason defends it; the sanctified eloquence of an APOLLOS, or the acuteness of an AUSTIN, or the courage of an ATHANASIUS, are the ordinary qualifications of inferior good men.

(3.) It enableth them to procure more favour, and to bring more to religion, with those men, with whom it concerneth religion to have the honour thereof preserved.

3. In regard of the Church, and truth of religion. It is useful as an handmaid, in a way of attendance thereupon, and subserviency thereto, several ways.

(1.) Hereby the ancient Fathers of the Church were furnished to confute the Pagan and idolatrous worship of the Heathens, out of their own writers, as ST. PAUL did the idolatry of Athens, by the inscription of their own

altar ; (*Acts xvii. 23*;) as DAVID killed GOLIATH with his own sword. This course ORIGEN, CLEMENS ALEXANDRINUS, JUSTIN, EUSEBIUS, TERTULLIAN, MINUTIUS FELIX, and many others of the ancients, have taken. As likewise to show that many doctrines of the Scripture have been owned even by profane writers ; one GOD by PLATO, one First Cause by ARISTOTLE, Divine Providence by CICERO, the last conflagration by the Stoicks.

(2.) Hereby we shame Christians, when, out of profane writers, we let them understand the continency, justice, temperance, meekness, clemency, and other amiable virtues, of Heathen men, which they, having abundantly more means, come so exceeding short of ; and that FABRITIUS, ARISTIDES, ANTONINUS, EPICTETUS, and many other virtuous Heathens, shall rise up in judgment against them.

(3.) The Scriptures have much of poetry, philosophy, laws, antiquities and customs of other countries in them ; in the understanding of which, by secular learning, we may be much assisted. Physics in Genesis, the nature of beasts, sheep, goats, wolves, lions, doves. Many allusions in the books of EZRA, NEHEMIAH, and ESTHER, to the customs of the Persians ; many passages in the Prophets illustrable out of the histories of the times and places to which they refer ; many expressions in the New Testament best explicable out of the Roman laws and antiquities. Many passages exquisitely paralleled in human authors, and receiving much light from them, as that learned and good man MR. GATAKER hath observed.

(4.) The histories of the Scriptures, and the miracles of MOSES, of CHRIST and his Apostles, may even out of Heathen writers be confirmed ; (and a testimony from adversaries is of great validity;) this hath been largely and learnedly proved by MORNAY and GROTIUS, in their books *de Veritate Christianæ Religionis*.

(5.) The knowledge of times by the *Olympiades*, the *Fasti Consulares*, and other standing ways of computation, are exceeding necessary to the exact distinguishing and

digesting of sacred chronology, and of the occurrences of Scripture to their proper times.

(6.) Many ecclesiastical writers, who either write against the Gentiles, or apologetical discourses for the Christian religion, cannot be clearly understood without reading secular authors; those kind of writings, as **ORIGEN** against **CELSUS**, **TERTULLIAN**'s *Apology*, **THEODORET** *de Curandis Græcorum Affectibus*, **CYPRIAN** *de Idolorum Vanitate*, **AUSTIN** *de Civitate Dei*, **MINUTIUS FELIX** his *Octavius*, and other the like, being full of such kind of learning, and allusions thereto.

To say nothing of the necessity of grammar and tongues, to understand the words of Scripture; of logic, to understand the contexture, method, argumentation, and analysis of Scripture; of rhetoric, to understand the elegancies of Scripture.

When I consider all these things, I cannot but believe, that the more learned men are, (having gracious hearts, as well as learned heads,) the more sensible they are of their insufficiency for so tremendous an employment as the sound, solid, and judicious preaching of the Word of God, and are dismayed at the sense of their own wants for so weighty a service; because they know that variety of learning, as well as of spiritual wisdom and grace, which is requisite to that able discharge of it, whereby a man may appear to be “a workman who needeth not be ashamed, rightly dividing the word of truth.”

We have considered some of the many uses of secular learning, and that within the sphere of one only profession, that it is a dead hedge wherewith men use to fence a quick one; or, as **BASIL**'s similitude is, as those props upon which men raise and bear up the vines; or as the ground-colours, upon which gold is to be over-laid. I shall conclude with a few inferences.

1. Though there be excellent use to be made of human learning, yet it is to be used with much caution, as physicians use opium or other dangerous things, with due correctives.

(1.) Use it not unnecessarily, where the nature of the matter doth not rationally call for it. Some learned men have upon this account blamed some of the ancients, **ORIGEN, JUSTIN, CLEMENS, ALEXANDRINUS**, and others, for mixing philosophy with theology, to gain the Gentiles to the Christian faith. But none have been more blame-worthy in this case than the old Schoolmen, of whom **MELANCTHON** saith, ‘that their doctrine is chiefly made up of two things, philosophy and superstition.’ And therefore it is well observed by a learned man, that Schoolmen and Canonists have been the fountains of that corruption which hath infected the church of **CHRIST**.

(2.) Use it not vain-gloriously, and unto ostentation. “Knowledge puffeth up.” (1 *Cor.* viii. 1.) **TERTULLIAN** calleth philosophers, *Gloriae Animalia*. Vanity doth scarce in any thing more put forth itself than in pride of wit, or memory, or learning. We may learn the danger of it by the example of **HEROD**, who “was smitten with worms, because he gave not God the glory.” (*Acts* xii.)

(3.) Use it not proudly, with contempt and disdain of the word of God; like that profane wit, who said, ‘He did not dare to read the Scripture, for fear of spoiling his style.’ I have heard of some wretches, even amongst us in our days, who presume to magnify **SOCRATES** above **MOSES** or **PAUL**.

(4.) Use it not heretically, in defence of error. We must take heed of setting human learning in the tribunal against divine truth: For this it was, that **TERTULLIAN** calleth philosophers, ‘the patriarchs of heretics;’ and that the Apostle exhorteth us “to take heed that no man spoil us through philosophy or vain deceit.” (*Col.* ii. 8.) He meaneth not solid philosophy, the genuine issue of right reason; but the arrogance of human reason, to sit as a judge of those things that are supernatural and of Divine Revelation; when it will acknowledge no religion but what is deducible out of the principles of corrupted reason, nor admit any conclusions which are not consonant to those principles

(5.) Use it not profanely, to inflame lust ; as some elegant writers corrupt more by their lasciviousness, than benefit by their politeness : But use it with humility, moderation, sobriety, as an handmaid to CHRIST ; as painters lay a worse colour, when they mean to super-induce another. Pare the nails, cut the hair, lop the luxuriances, “carry it through the fire,” as the spoils were appointed to be, that it may be purged for the use of the temple.

2. This justly reproveth all the enemies of learning ; who, because the Apostle forbiddeth deceitful philosophy, and tells us how vain the professors thereof became in their imaginations, do thence condemn all the sober and just use of true learning. Such are the Weigelians, who tell us, that there is no knowledge of CHRIST in any universities ; that all schools and academies are enemies to CHRIST, and all their learning *meræ corruptæ* ; who shut all learning out of the Church, and all learned men out of heaven. Such was, it seems, FRIAR FRANCIS, the Popish saint, who cursed a learned minister of Bononia for going about to set up there a school of learning. Yea, such it seems was POPE PAUL the Second ; of whom Platina telleth us, that he did so hate human learning, that he esteemed the lovers thereof heretics, and exhorted the Romans not to breed up their children thereto.

This hatred of learning must needs proceed, either from ignorance or from malice, and a desire to have religion betrayed ; (and therefore it is reckoned amongst the persecutions of the church, that JULIAN prohibited children of Christians to be trained up in the schools of learning ;) or from avarice, and out of a sacrilegious desire to devour those revenues, wherewith the bounty of benefactors hath from time to time endowed the schools of learning. I shall not spend time to confute so ignorant an absurdity. ARETIUS, a learned Protestant, hath fully done it to my hand.

3. We must get our learning seasoned with holiness, else it will not serve us to repress any temptation. Great learning may consist with monstrous wickedness. Who more learned than the Scribes and Pharisees ? and who more

bitter enemies to the doctrine of salvation ? Who more learned than the Athenian philosophers ? and who greater deriders of the Apostle's preaching ? Never had the Christian religion more bitter enemies than **CELSUS**, **PORPHYRY**, **JULIAN**, **LIBANIUS**, and the like great professors of human learning. None do the Devil more service in his opposition to the church of God, than men of great parts that are enemies to godliness. A proud heart, and a learned brain, are **SATAN**'s warehouses and armouries, the forge where he shapeth all his weapons against divine truth.

Though therefore we must covet the best gifts, yet we must still remember there is a more excellent way ; and consider, if the knowledge of the wisdom of Egypt be so honourable, how glorious is the excellency of the knowledge of **CHRIST**, in comparison whereof all other knowledge is loss and dung. If a glass jewel be so valuable, how excellent is an inestimable pearl !

THEMISTOCLES, though he was ignorant of music, yet knew how to govern a state ; and a believer, though he be ignorant of all other learning, yet by the knowledge of **CHRIST**, will be a blessed man ; whereas all the learning in the world, without this, will leave a man miserable. To know the whole creation, and to be ignorant of the Creator : to know all histories and antiquities, and to be unacquainted with our own hearts ; to be good logicians to other purposes, and in the mean time to be cheated by **SATAN** in the business of our own salvation ; to be powerful orators with men, and never to prevail with God ; to know the constellations, motions, and influences of heavenly bodies, and have still unheavenly souls ; to know exactly the laws of men, and be ignorant of and rebellious against the laws of God ; to abound with worldly wisdom, and be destitute of the fear of God, which makes wise unto salvation, is all but a better kind of refined misery : The devils have much more than all this to come to, and yet are damned. We must therefore study to improve our learning to the use and furtherance of holiness, to better our minds, to order our affec-

tions, to civilize our manners, to reform our lives, to adorn and render our profession the more amiable, to consecrate all our other endowments as spoils to CHRIST, to lay our crowns at his feet, and make all our other abilities and acquirements handmaids unto his glory. When learning is thus a servant to godliness, godliness will be an honour to learning.

4. Since learning is so excellent an endowment, the teachers of it ought to be had in great honour. And by how much the fewer men of great worth and parts are employed in that service, by so much the more should the loss of rare and worthy men in that way be bewailed by us. And certainly were they, while we enjoy them, so honoured as they should be, they would be as much lamented when we are deprived of them.

Great was the happiness of this city in this particular, while it enjoyed this worthy man, and great the loss in being deprived of him. For though through GOD's goodness there be many excellent men remaining, out of whom some reparation may be made of so great a damage ; yet still I look on the departure of this man, as if the middle and most precious stone in a rich jewel should drop out, which, though many others remain in, cannot but be greatly missed and bewailed.

MOSES was unto the people of Israel, a schoolmaster to CHRIST, as the Apostle speaks of the Law, (*Gal. iii. 25,*) and of other teachers : (*1 Cor. iv. 15 :*) And although he were so great a man, as no other Prophet (much less ordinary person) could parallel, yet there may be resemblance where there is no equality.

Give me leave to make the comparison in several particulars, three of which we have in the text. MOSES was learned and mighty in word and deed ; in which three consisteth the excellency of a teacher, and therefore the same is noted of CHRIST, the great Prophet of the Church. (*Luke xxiv. 19 ; Acts i. 1.*) Learning qualifieth the teacher ; word and work, doctrine and life, institution and example,

lead and direct the scholar. And so HOMER describeth ΡΗΘΕΙΝ, the master and instruicter of ACHILLES, Μυθων τε εητηρ' εμεναι, πρακτηρα τε εργων.

1. Our dear brother was a learned man, learned in the whole body of learning; not only an excellent linguist and grammarian, historian, cosmographer, artist, but a judicious Divine, and a great antiquary in the most remarkable things of this nation. Into whatsoever parts of the land he travelled, he was able to refresh and to instruct his fellow-travellers in the most remarkable particulars of every country. PAUSANIAS was not more accurate in the description of Greece, than he of England. And I have heard, that he had it sometimes in his thoughts to have published something in this kind. He was a man of a solid judgment; and I have, not without very great satisfaction, heard him give his notions upon difficult places in Scripture, and arguments of divinity in ordinary discourse, as if he had elaborately studied them.

2. He was mighty in word, able out of a full treasury, and storehouse of learning, to bring forth both old and new. I never knew any learned subject spoken of in his company, wherein he was not able most dexterously to deliver his opinion. He was a man of a copious discourse, but withal so solid and judicious, as did ever delight his auditors, never weary them. As LIVY said of CATO, *Natum ad id diceres quodcumque ageret*; we may say of him, *Doctum in hoc uno crederes, quodcumque diceret*.

3. He was, as MOSES, a worker as well as a speaker; he was not a barren fig-tree, that had leaves without fruit; not a tinkling cymbal, noise without love; he taught by his life as well as by hislearuing. *Verbis tantum philosophari non est doctoris sed histrionis*, as he said; and *dicta factis deficitibus erubescunt*, saith TERTULLIAN. And indeed he was a man of fixed and resolved honesty, and wondered in his sickness what men did learn Christianity for, if it were not in every condition to practise it, and adorn the profession of it.

4. He was, as MOSES, a patient man ; patient in his business. MOSES was patient in his judicature from morning to evening ; (*Exod. xviii. 13;*) and he patient in his school in like manner. Patient in his sufferings ; willingly with MOSES bearing the reproach of CHRIST, and not fearing the wrath of any man in comparison of the reverence he did bear to his conscience. Patient in sickness ; composing himself with an unshaken confidence to die, as in time of health he would have gone about any other business.

5. He was, as MOSES, a faithful man ; (*Heb. iii. 5;*) most exactly answerable to the trust of his place : It was hardly possible for any friend, by importunity to draw him from a most punctual observation of timely attendance upon the duties of his place. And so tenderly fearful was he of miscarriage herein, and so sensible of any the least defect, that in a former sickness he desired, if he should then have died, to have been buried at the school-door, in regard he had in his ministration there come short of the duties which he owed to the school. And this we shall ever find true, the more active, able, conscientious, faithful, any are in discharge of duty, the more humble, the more jealous, the more fearful they are of coming short of it. The fullest and best ears of corn hang lowest towards the ground ; and so those men that are fullest of worth, are most humble and apprehensive of their own failings.

6. He was, as MOSES, a constant, resolved, steady man. MOSES would not bate PHARAOH an hoof ; kept close to every tittle of his commission. (*Exod. x. 9, 26.*) So was he punctual and unmoveable from honest principles. He was of HOLEMO his judgment in this point, *debere inesse quandam moribus contumaciam*, that men having proved all things should hold fast the best, and be pertinacious in goodness.

7. He was, as MOSES, a wise man. MOSES was often put to the use of his wisdom to compose the distempers of a forward people ; and a masculine prudence is requisite to tame and calm the wild and unswayed humours of young child-

ren. It is noted, as a special piece of Socrates's wisdom, that he did by his institution fix and reduce the wandering and vicious inclinations of Alcibiades. I might go on in this parallel, and instance in the authority, gravity, meekness, and zeal for the truth, which were observable in this our dear friend, as they were eminent in Moses. But I shall add only this one thing more: The great care which he had of the school at his last, that there might be an able successor chosen. Of Moses's care in this particular we read, *Num.* xxvii. 15—17. And this good man, the evening before he died, with great earnestness commended it to the Company, (by a member thereof who came to visit him,) that they should use their utmost wisdom and care to choose an able, learned, religious, and orthodox man into the place; naming one, of whose fitness both he, and the Company, and school had had before great experience. And so much were they pleased to honour the judgment and integrity of this worthy man, that presently after his death, they pitched upon that excellent man whom he had so providently commended unto them.

I might add one parallel more, in the death of this good man, to Moses. The Lord bade Moses "go up to the mount and die;" (*Deut.* xxxii. 49, 50;) and he did so. (*Deut.* xxxiv. 1, 5.) This worthy friend of mine, the Friday and Saturday before his own fit, was pleased to visit me, lying at that time under a severe fit of the stone. It pleased the Lord the Monday following to bring a like fit upon him, and sending to inquire of his condition, he sent me word how it was with him, and that he looked upon this fit as a messenger of death from God unto him. And accordingly, though in obedience to God's appointment he made use of means, yet he still insisted upon it, that his time of dissolution was now come; and accordingly, with great composedness and resolvedness of spirit, he waited for death as a man doth for a loving friend whom he is willing to embrace. I assure myself, that he had with Moses a sight of Canaan, which made him so undauntedly look death in the face.

I shall conclude with that exhortation, Let us “ go up to the mount,” and by [faith look into our heavenly country, let us have our eyes fastened upon CHRIST our salvation, and then we may, with the Apostle, be willing to “ depart and to be with CHRIST, which is best of all;” and with MOSES die not only patiently but joyfully, as knowing that we have “ a city which hath foundations made without hands, eternal in the heavens, whose builder and maker is GOD.”

SERMON V.

THE RICH MAN'S CHARGE.

DELIVERED IN A SERMON AT THE SPITTLE, UPON MOD-DAY IN EASTER WEEK, APRIL 12, 1658, BEFORE THE LORD MAYOR.

1 TIM. vi. 17, 18, 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

THE wise man telleth us, that “a word fitly spoken, is like apples of gold in pictures of silver.” And our LORD in the Prophet telleth us, that he had the “tongue of the learned, to speak a word in season.” (*Isa. l. 4.*) ST. PAUL at Athens disproved the superstition of that learned city, out of the inscription of their own altar, and the testimony of their own poets. (*Acts xvii. 23, 28.*) And before FELIX, a corrupt and intemperate judge, he preached of righteousness and temperance. (*Acts xxiv. 25.*) In solemn and public meetings, the most needful doctrines to be pressed, are those which are most suitable to the auditory. When TIMOTHY is to preach before rich men, the Apostle here furnisheth him with the materials of his sermon, to warn them against the sins incident to that condition, and of the duties incumbent upon it ; and because hard duties are both to be urged with cogent arguments, and sweetened with

special comforts, here are motives of both kinds used, that by the necessity and the utility, they may be persuaded to the duty ; so that my text is a very fit present for an assembly of rich citizens, a present of *gold and silver* : “Apples of gold in tables of silver,” a present “of treasures, stable and abiding treasures, a good foundation, an everlasting life,” and all to be had in that living God, who “is yesterday and to-day the same, and for ever,” and who “never faileth or forsaketh those that trust in him.”

The Apostle having before showed the great mischief of covetousness, that godly contentment is true gain, that resolutions to be rich, cast men upon desperate temptations, that worldly love is a seminary of unbelief, apostasy, and all mischief, and having warned **TIMOTHY** in his own conversation to avoid such dangerous lusts ; doth further direct him in his ministerial function, to lay the same charge upon worldly rich men, in the words which I have read unto you.

Wherein we have : I. **TIMOTHY**’s duty ; to “charge :” II. The subject of that charge ; “rich men :” III. The limitation of that subject ; rich men “in this world.” IV The particulars and materials of the charge, set down negatively and affirmatively.

The negative ; not to be “high-minded,” not to “trust” or hope “in riches ;” with a reason which reacheth unto both, because of the uncertainty of them.

The affirmative : 1. To “trust in God,” with a double reason of that ; his *life*, he is “the living God ;” his *bounty*, he “gives,” gives “richly,” gives “all things,” and with the things gives a heart to enjoy them. 2. To imitate God in his divine work of bounty and liberality ; expressed, (1.) By the matter of it, *to do good*. (2.) By the manner of doing it ; namely, [1.] To do it copiously, to be “rich in good works.” [2.] To do it cheerfully readily, easily, with an aptitude and propensity, *εὐμεταδοτες εὐναι*. [3.] To do it diffusively, extensively unto community ; or to do it modestly, humanely, lovingly, gently, without morosity or exprobration.

And this duty is enforced by a very elegant reason, as a prevention of what might be objected: If I be so diffusive and communicative to others, I shall leave nothing for myself or those of mine own household: This the Apostle preventeth, telling us, 1. That thus to lay out, is to lay up, and that as in a treasure; *αποθησαυριζειν*. It is like scattering of seed, in order to an increase and harvest. 2. That thus to lay out upon others, is to lay up for themselves. 3. That hereby the uncertainty and instability of riches, is corrected, and fixed, and turned into a “good foundation.” 4. Whereas worldly riches are only for the present time; they will not descend after a man when he dies: Being put into good works, they are returnable into another country; a man’s works will follow him, he shall find “them again after many days.” 5. Whereas a man’s riches cannot lengthen his life one night beyond the period which GOD hath fixed. Being thus laid out, and laid up, to comfort the lives of others, they are graciously by GOD rewarded with eternal life. An house thus founded, shall continue for ever.

I. **TIMOTHY**’s duty: “Charge those that are rich.” He doth not say, flatter them, nor please them, nor humour them; nay, he doth not say, what sometimes he useth to do himself, beseech them, intreat them, persuade them; but he giveth **TIMOTHY** the same power towards them, as he used towards him. “These things command and teach.” It is true, the Ministers of **CHRIST** are the servants of his church. The **LEVITES** and Priests were so; “they served the **LORD**, and his people **ISRAEL**.” (*2 Chron. xxxv. 3.*) The Apostles themselves were so; “ourselves your servants for **JESUS**’s sake.” (*2 Cor. iv. 5.*) Yea, the **LORD** of all, whom the angels worship, “took upon him the form of a servant.” (*Phil. ii. 7.*)

Servants then we are, and accordingly must, in humiliation, in meekness, in condescension, stoop to men of the lowest degree; the very angels of heaven do so, they are “ministering spirits.”

But you must consider we are servants to your souls, not

to your wills, much less to your lusts: So servants to you, that we must give account of our service to a greater **LORD**, who gives us authority and power, as well as ministry and service. (*Tit. ii. 15.*) And therefore in the delivery of his message, we may not so be the servants of men, as to captivate the truth of **GOD**, and make his **SPIRIT** bend and comply with their lusts. (*1 Cor. vii. 23; Gal. i. 10.*)

There is a majesty and power in the “word of **CHRIST**,” when set on with his **SPIRIT**, who spake as “one having authority, and regarded not the persons of men;” which no power, wealth, or greatness, can be a fortification against. It is a “two-edged sword, sharp in the hearts of **CHRIST**’s enemies,” able to break rocks, to tear cedars, to pull down strong holds, to smite the heart, to stop the mouth, to humble an **AHAB**, to shake a **FELIX**, to awe an **HEROD**: It is “the arm of the **LORD**,” which can sling a stone into the conscience of the stoutest sinner, and make it sink, like **GOLIATH**, to the ground: It can so shake a man with conviction of guilt, and prepossession of wrath, “that he shall go in sackcloth and ashes, weeping and mourning,” roaring and rending of himself, “till his soul draw nigh to the grave, and his life to the destroyers.”

And there is an authority in the office, which dispenseth the “power of **GOD**;” being the “ambassadors of **CHRIST**,” there is a “liberty and boldness” belonging to our charge; so that albeit we must manage the same decently and prudently with due respect to men’s stations and degrees, showing “all meekness to all men;” yet we must do it, First, Impartially, without respect of persons; Secondly, Zealously, against the daring presumptions of the greatest sinners. “Say to the King, and to the Queen, humble yourselves. (*Jer. xiii. 18.*) I have made thee a defenced city, and an iron pillar, and brazen walls against the whole land, against the Kings of **JUDAH**, against the Princes thereof, against the Priests thereof, and against the people of the land.” (*Jer. i. 18.*) “A Minister of **CHRIST**,” though he must be meek and lowly, gentle and patient, of a dove-like innocency, and of a winning com-

pliance ; yet he must not be a low-spirited man, to fear the faces or the frowns of men ; he must “ magnify his office,” as ST. PAUL did, and dare to be as bold for CHRIST, as the proudest sinners can be against him. The file is as impartial to silver and gold, as it is to brass and iron: The honey though it be sweet, yet it cleanseth ; oil though soft and smooth, yet fetcheth out the poison which lies in the stomach. Ministers must be bold to speak the Gospel “ with much contention.” (1 *Thess.* ii. 2.) To cause the truth of CHRIST to enter into a combat with the lusts of men, to deliver it in “ the spirit and power of ELIAS,” to sever “ the precious from the vile : ” Not to please men, except in case when they may be edified and profited ; but to please GOD that trieth the heart. They must speak nothing but as the “ word and oracle of GOD.” (1 *Pet.* iv. 11.) And when they do so, the richest and greatest amongst men owe as much reverence, fear, trembling, and obedience to the word as the meanest ; nay, many times as a cannon bullet makes more battery upon a stately pile of building, than upon a wall of mud ; and a tempest doth more easily break an oak or cedar, than a low shrub ; so the majesty of the word delighteth to show itself more in taming the pride of an AHAB, or a PHARAOH, than of other mean and inferior persons.

Besides, great men stand so much the more in need of plain dealing from ministers, by how much the less they meet with it from other men. Some flatter them, others fear them ; some are bewitched with their favours, and others are affrighted by their frowns : But “ the word of the LORD is not bound, the SPIRIT of the LORD is not straitened,” his Ministers are or should be “ full of judgment, power, and might,” to declare their transgressions “ to the heads of the house of JACOB, and to the Princes of the house of ISRAEL.”

Besides, They are in more danger ; the richest land is most subject to be overgrown with weeds and thistles ; great men are apt to be hardened, and ensnared, tempted to more pride and stubbornness. And as they are under

greater danger, so they are under a greater trust, and are responsible to their **Lord** for more talents; their conversation is of a more general influence than that of mean and private persons; their meekness and professed subjection to the Gospel of **CHRIST**, doth give much glory and abundant thanksgiving to **God**; and therefore no where is the charge more seasonable.

Let us now consider the subject of this charge: “Charge those that are rich in this world.” He doth not forbid men to be rich, as if Christian perfection consisted in voluntary poverty. When **CHRIST** pronounceth a woe unto those that are rich, he shows us whom he means, even such as “receive their consolation in this world,” and are forgetful of another. (*Luke* vi. 24.)

He doth not then forbid to be rich: “Riches are the good gifts of **God**.” (*Prov.* x. 22.) The **Lord** had in his church, as well a rich **ABRAHAM**, **JOB**, **DAVID** and **SOLOMON**, as a poor **LAZARUS**. Yea, in those times of danger and persecution, the “**SPIRIT** of the **Lord**, which bloweth where it listeth,” did find out a **JOSEPH** of Arimathea, a **SERGIUS PAULUS**: Yea, we read of saints in the family of **NARCISSUS**, who was that vast rich man, worth ten millions of pounds in the days of **CLAUDIUS** the Emperor; for of him do **CALVIN**, **PETER MARTYR**, **PARÆUS**, **GROTIUS**, and other learned men understand that place. (*Rom.* xvi. 11.) We find mention likewise of saints that were of **CÆSAR**’s household. (*Phil.* iv. 22.) If any place in the world were like hell, certainly **NERO**’s court was the place; yet even there we meet with some that belonged to heaven. Rich, then, he forbids them not to be.

Neither doth he forbid the use of such lawful means, by which, through **God**’s blessing thereupon, they may be rich: We must “maintain honest trades for necessary uses.” (*Tit.* iii. 14.) We must be industrious in them, “that we have lack of nothing.” (*1. Thess.* iv. 11, 12.) It is true, “in every estate,” as well of want as plenty, “we must be content.” But when **God** is pleased without the concurrence of our sinful actions and affections, to give

in abundance, we may with a good conscience enjoy it, so long as it doth not draw away our delight from GOD, but enlarge our hearts to honour him therewith, and humble them the more to listen to his charge, and to be inquisitive after his counsel.

There is no standing quantity which makes the denomination of a rich man. In the Apostle's account, he certainly is a rich man, who hath plenty sufficient for his calling, his occasions, his family, for *necessary, decent, and liberal expenses.*

But yet all this wealth is but in this world ; it enricheth a man but between this and his grave : “ His glory shall not descend after him : ” In all points, “ as he came into the world, so he must go out, naked in and naked out ; he brought nothing in, he can carry nothing out ; he passeth, but the earth abides, and his house will know him no more.” And this shows the baseness of worldly wealth.

1. That it is communicable to the men of this world, who have their portion only here ; “ their bellies may be filled with these treasures, they may be mighty in power, and spend their days in wealth, they may join house to house, and lay field to field : ” No man can know love or hatred by these things: A NABAL and a DOEG may have them, as well as an ABRAHAM, or a DAVID. JACOB's ladder, which conveyeth to heaven, may have its foot in a smoking cottage ; and there may be a trap-door in a stately palace which may let down to hell.

2. That it is of but very narrow use, like a candle, needful in the night, but absurd in the day ; like brass tokens, fit to buy some small trifles with, but not to purchase an inheritance. All the difference which riches make amongst men, is but in this little isthmus of mortality: As in casting accounts, one counter stands for a thousand pounds, another for a penny ; as in setting letters, the same letter may one time be put into the name of a Prince, and the next time into the name of a beggar ; but when the counters are put into the bag, and the letters into their boxes, they are all alike : no difference between the dust of DIVES

and LAZARUS. Come to AHAB and JEZEBEL when the dogs have done with them, and their vineyard and their paint is vanished to all eternity. A living dog is better than a dead lion; a dead lion no better than a dead dog.

Our wisdom therefore is to labour for that which SOLOMON calleth “ durable riches ;” which is current in another world, which will follow a man when he dies ; “ his wealth will not, his works will ;” to make “ the fear of the LORD our treasure ;” to be “ rich towards God ;” to “ lay up treasure in heaven ;” to “ buy of CHRIST gold tried in the fire, that we may be rich ;” these riches are returnable into heaven. To be “ rich in faith, in knowledge, in wisdom,” will stand us in stead, when the world hath left us. Things which come from heaven to us, while we are on the earth, will go to heaven with us when we leave the earth. Graces are like the waggons which JOSEPH sent to carry JACOB his father ; they are like ELIJAH’s chariot of fire, to transport the souls of believers to CHRIST. Men naturally desire durable things, strong houses, clear titles, lasting garments, jewels and precious stones, that will go every where. No riches are indeed durable, but those that are heavenly ; “ no rust, no moth, no thief can reach them :” What the philosopher, affirmeth of heavenly bodies, is certainly true of heavenly graces, ‘they are incorruptible.’

There is a strange contradiction between men’s professions and their practice Ask a man, which in his conscience he thinks the best, riches or grace ; and he will answer very truly, There is no comparison, no more than between God and mammon ; riches are not to be named the same day with grace. But observe it, and you will find no man sit still, and drowsily look when riches will drop into his mouth ; but “ he riseth up early, and goeth late to bed ;” his worldly heart shakes and awakens him ; he sweats, he toils, he spends his time, his studies, he ventures far and near

Per mure pauperiem fugiens, per saxa, per ignes.

But for “ durable riches of grace and glory,” which our Saviour says, “ must be laboured for ;” which SOLOMON tells us, “ must be searched and digged for, as for hid treasures ;” how few are there who evidence the truth of their profession by the measure of their diligence ! Who are not far more supine in their pursuit of holiness, than of wealth ! Surely even in this sense is that of ST. JAMES true, “ Your silver and your gold shall rise up in judgment against you ;” and plead, as CYPRIAN tells us, ‘ SATAN will plead against wicked men by way of exprobation ; I never died for them, I never made promises of eternal life to them : So will your money say, I was never able to cleanse their consciences, to remove their guilt or fears, to pacify their hearts, to secure their salvation, “ to present them without spot or wrinkle to GOD ;” yet me they wooed and worshipped, and hunted after, and left grace and mercy, righteousness and peace, CHRIST and salvation, unsaluted, undesired.’ O learn we to build our “ house upon a rock,” to get “ a kingdom that cannot be shaken,” to have “ a city which hath foundations.” Crowns may fall, thrones may miscarry : Such may the storms be, as may subvert the cedars of Lebanon, and the oaks of Bashan, as may overturn towers and palaces. Treasures of darkness, hid riches of secret places, may be searched out and taken away ; but “ the righteous shall not be moved, he shall not be afraid of evil tidings. The name of the LORD is a strong tower, in which he shall be kept in perfect peace,” because “ in the LORD JEHOVAH is everlasting strength.”

Let us now proceed to the matter of the charge, which is First, Negative, and that double :

1. That “ they be not high minded.” This notes, that there is a secret malignity which riches, meeting with corruption, have in them, to lift up men’s minds. TYRUS prided herself, because of her wealth : “ Thine heart is lifted up, because of thy riches ; and thou hast set thine heart as the heart of God.” (*Ezek. xxviii. 5, 6.*) “ They were filled, and their heart was exalted ; therefore have they forgotten me.” (*Hos. xiii. 5, 6.*) Whence that caution

which MOSES gives unto ISRAEL: “ Beware, lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein ; and when thine herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied ; then thine heart be lifted up, and thou forget the LORD thy God.” Though men be never a dram the holier, the nearer to heaven, the safer from hell, by all their wealth, yet they think highly of themselves, walk with more state, look with more disdain, keep more distance, that you would not think such an one a richer only, but another man. Put money into a bag, and the bag remains leather or canvass still ; but if it once get into the heart of a man, he is presently changed, his thoughts of himself are greater, and of others meaner than they were before.

This, the Apostle saith, “ should not be so ;” for after all this “ it is but man still ;” (*Eccles. vi. 10;*) and the world is as much above him as before. A hill is proud, and overtops the valley ; but in comparison of the sun, they are equally distant, and that haply scorched the one, when it reviveth the other ; as the same word, it may be, comforteth a poor believer, and scourgeth a rich sinner. A rich man, then, should not “ be high-minded :” For,

(1.) Riches are not noble enough to raise the mind, or to put any solid value upon a man more than he had before. Righteousness, indeed, because it comes from heaven, can exalt and lift up thitherward : But things of a mere earthly extraction do rather depress than heighten the soul. The heart is as improper a place for riches, as a man’s purse or barn is for grace. The mind is the seat of wisdom, of knowledge, of divine impressions ; whereas earthly things can, in their own nature, operate only earthly effects : They may, indeed, be used by sensual lusts, as the instruments of pride and luxury, and by special wisdom, as the vehicles of charity and mercy ; but of themselves they add nothing of real value to a man. A poor man may be richer by one promise of the Gospel, by laying up but one line of the Scripture in his heart.

than a **DOEG**, or a **NABAL**, “ by the cattle on a thousand hills.”

(2.) Rich men are at best but stewards ; for “ the earth is the **LORD'S** ;” we are but tenants, depositaries, treasurers unto him. Now, a steward, or Prince's treasurer, is the self-same man ; no change of state, no ebb, or flux of greatness, when he hath the custody of thousands, or of tens. And sure **GOD** gives our riches to honour him, and not ourselves withal.

(3.) Rich men walk amongst more snares and temptations ; for riches are the materials which provoke, excite, foment lust, call forth sinful pleasures, worldly love, self-confidence, contempt of others ; endanger our apostasy in times of persecution, and our security in times of peace. And this is certain, that a full estate is like a full diet ; as this requires more strength of nature, so that more wisdom and grace to order and to digest it. Therefore, a rich man ought to look downward the oftener, to take care of his feet ; and the higher the wind is, to hoist up the fewer sails, because there are rocks and shelves round about him.

(4.) In making men rich, and setting them in great places, **GOD** hath exalted them enough already, and they ought the rather to be more low in their own eyes. The highest boughs in a tree are the slenderest ; the more nature hath raised them, the smaller they are in themselves, and, by that means, the less endangered by tempests : And so it should be with us ; the more we are exalted by **GOD**, the less we should be in our own esteem ; and the less we are in our own esteem, the safer we shall be against temptations. Humility is not only an ornament, but a protection, We see the fruit grows upon the twigs, and smaller branches of a tree, not upon a stock. Humility makes way to fruitfulness, and fruitfulness back again to humility. **CHRIST** had in him “ the treasures of wisdom and grace,” and yet in nothing more proposed himself unto us as an example, than in meekness and humility. And what comparison is there between **CHRIST**, “ the heir of all things,” and the richest man on earth ? When the

“ **LORD** of glory, who thought it no robbery to be equal with **God**, humbled and emptied himself, and made himself of no reputation ;” what is there in sinful dust and ashes, that he should be proud ?

(5.) Why should I, for a little difference in this one particular of worldly wealth, despise my poor brother ? Doth a lawyer despise a physician, because he hath not read the code or the pandect ? Doth a physician despise a lawyer, because he hath not read **GALEN** or **HIPPOCRATES** ? Doth the eye despise the ear, because it cannot see ; or the tongue the hand, because it cannot speak ? Have we not all “ one **LORD**, one faith, one hope, one **SPIRIT**,” one Gospel, one common salvation ? When so many and great things unite us, shall our wealth only dis-unite us ? One sun shines on both, one air refresheth both, one blood bought both, one heaven shall receive both ; only he hath not so much of the earth as I, and possibly much more of **CHRIST**. And why should I disdain him on earth, whom haply the **LORD** will advance above me in heaven ? Why should I brow-beat, and proudly overlook him, whom **CHRIST** hath adorned with his grace, and honoured with his presence ?

We see a rich man hath no reason to be high-minded ; but he that is so will not stop there. He that makes an idol of his riches, will worship and trust it when he hath done ; and, therefore, **TIMOTHY** must give rich men a second charge :—

“ That they trust not in uncertain riches.” By which, First, He giveth us a plain intimation, that rich men are naturally apt to trust in their riches ; as it is said of **DOEG**, that “ he did not make **God** his strength, but trusted in the multitude of his riches.” (*Psalm* lii. 7.) And **SOLOMON** telleth us, “ that the rich man’s wealth is his strong tower, and an high wall in his own conceit.” (*Prov.* xviii. 11.) Every man is conscious to himself, both of his wants and of his dangers ; what good he is defective in, what evil he is exposed to ; and, therefore, doeth what he can for assistance to procure the good he wants, and to repel the evil

he fears ; and of all assistances, he looketh upon this as the surest, because money answers all. How many men trust their wealth to uphold their wickedness, and lean upon it while they fall from GOD ! How many take a liberty of violence, rapine, cruelty, oppression, luxury, profaneness ; because they think their wealth will be an advocate and a varnish unto all ! How many, if CHRIST and mammon should come into competition, would say, as AMAZIAH did, “ What shall I do for the hundred talents ? ” So hard a thing it is not to give up our souls into captivity to our wealth. But,

Secondly, This ought not to be neither : For,

1. The object must be commensurate and suitable to the affection, or else it is altogether unnatural and improper : But there is no suitableness between hope and riches ; for hope and trust is ever of future things, whereas riches are only present. No man can know vicissitudes of worldly things, “ what a day may bring forth.” BELLARIUS, a great commander one day, and a poor beggar another. There must be permanency, stability, and fixness, in that which a man casts his anchor upon ; but “ riches take to them wings and fly away.”

2. The true object of hope and trust, is that which can help me in arduous and grand matters, wherein I cannot help myself, in that which is adequate to all mine extremities ; which hath more good in it, than any of mine evils can embitter, and more strength in it, than the weight of any of my extremities can overbear. But riches are not at all suitable to a man's greatest extremities : When my lungs are wasted, my liver dried up, stones in my kidnies too big for the passages : If all the stones in mine house were diamonds, and I would give them all for the removal of these distempers, it could not be done. When death comes, what crowns, or empires, can ransom out of the hands of the king of terrors ? When my conscience stings me, and the arrows of GOD stick fast in me, and I am summoned to his tribunal, to be there doomed ; in such cases, “ neither treasures, nor multitude of riches, can

deliver in the day of wrath." Riches are but like the leaves of a tree, beautiful for a season; but when winter storms arise, they fall off, and are blown away.

3. The Apostle's reason in the text, "They are "uncertain riches."

"Uncertain." (1.) In their abode, subject to a moth, a rust, a thief. Some things are precious, but so thin that a moth can eat them up. If more massy and solid, as gold and silver, rust and canker, some slow and lingering lust, can insensibly eat them out; but both the one and the other is subject to a thief, to some outward accident and miscarriage, which may spoil us of them.

(2.) In their promises and pretences; the fool promised himself long life, but was answered with "This night." Many men's riches are like Israel's quails, promise meat, but bring a curse; like EZEKIEL's book, (*Chap. ii. 10, and iii. 3,*) it tastes like honey, but is written with woes. Like JOHN's roll, "sweet in the mouth but bitter in the belly;" like BELSHAZZAR's feast, "wine on the table, and an handwriting on the wall." ACHAN's wedge of gold, GEHAZI's talents, AHAB's vineyard, were all but like the Queen's feast to HAMAN, as poisoned dainties, sweet to the taste, but attended with death. Little reason is there to put trust in such false and uncertain things, which not only lie and disappoint, but like a broken reed run into the arm of those that lean upon them, "kept to the hurt of the owners of them," as the wise man speaks.

But great reason is there for rich and poor to trust in GOD, who is a GOD able to replenish the soul, to help it in the greatest extremities, true and faithful in all his promises; and truth is the ground of trust. There is no attribute of GOD, which the soul may not rest upon. His eternity, He will never fail me, in him there is everlasting strength: His immensity, I have him ever with me: His omniscience, I want nothing but he knows it: His omnipotence, I suffer nothing but he can rebuke it: His wisdom, he can order every condition to my good. If I do my duty in the use of means, I may comfortably venture

on his blessing for an happy issue. He is a living God, he ever abides ; is a fountain of life to his poor servants ; all that is desirable is comprised in this one word, *Life* : Whatever we delight in as good, is in order to the support, or to the comfort of life. Now riches can never give life, nor preserve it, nor restore it : A man's life stands not in his abundance ; then there would be no poor man alive. It is not our bread, but God's word of blessing which feeds us ; and that blessing he can give to pulse, and withdraw from quails. Riches perish, but God lives : Riches sometimes make us perish, but God makes us live. A thief can take away my gold, but who can take away my God ? What hath a rich man if he hath not God ? An acre of land, and a shepherd's cottage in the South, with the warmth and benignity of the sun, is better than twenty thousand acres, and a stately palace under the North Pole. Better be in a wilderness with God, than in a CANAAN without him.

He is a bountiful God : He is good, and he doeth good ; he is life, and he gives life ; to him alone it belongeth to supply all necessaries, all comforts of life unto us ; we place riches in his throne, we transfer his work and office upon them, when we make them the objects of our trust.

He gives ; so do not riches ; they buy, they do not give. I must part with so much of them, as I will proportionably have of other things : But when I have God, I need not exchange him away for other things ; he brings them eminently in himself, he gives them bountifully with himself. The earth is his, the silver and the gold his, the power, the strength, the wisdom, whereby we get riches, his ; the blessing upon that strength and wisdom, his ; we are not the getters, but he is the giver of them : And if we boast of them, and trust in them, he that gives, can take them away ; they that receive, must not glory as if they had not received : And if he give first, he may well charge us to give too, since he requireth of us but his own.

He gives all things : All the wealth in the world could not buy a mouthful of air, or a drop of light, if God sub-

duct it. Rich men give nothing for sun, and moon, and stars, and breath, and health, and strength; God is the free giver of all: “The earth he gives to the children of men.” All things that pertain “to life and godliness.” (*2 Pet. i. 3.*) (Two things which all the riches in the world cannot reach.) “All things” in the “promises,” “all are yours.” (*1 Cor. iii. 23.*) “I have all, I abound, I am full.” (*Phil. iv. 18.*) “As having nothing, and yet possessing all things.” (*2 Cor. vi. 10.*) All things in measure, in proportion to our capacity, to our ability, to our exigencies, to our occasions. All things necessary, all things suitable; he withholds no good thing, nothing but which would be snare and temptation unto us; we are not straitened in him, but in the bowels of one another; our covetousness may defraud our brethren, God’s bounty doth not.

All things richly: There is not the poorest man living, who is able to number up all the mercies which he enjoys. The light which he sees, is mercy; the air he breathes, mercy; the ground he walks on, mercy; the bread he eats, the water he drinks, the rags he wears, mercy; the bowels of those that pity him, mercy; the bounty of those that relieve him, mercy; if dogs lick his sores, mercy; if a pot-sherd to scrape him, mercy; rotten rags to **JEREMIAH** in a dungeon, mercy; a basket to **PAUL** in a garrison, mercy: But for the poor in this world to be rich in faith, heirs of a kingdom, to have the same common **CHRIST**, the same hope, and **SPIRIT**, and salvation; for a poor **LAZARUS** to have the bosom of a rich **ABRAHAM** to rest in at the last: How can the poorest saint in the world deny God the praise of being rich in mercy? It is not barely want, but ignorance of our deservings, ignorance of our enjoyments, unthankfulness to God, envy against others, our murmuring, discontent, idleness, imprudence, improvidence, which make men poor: Were their hearts and mouths more enlarged towards God in praises, other men’s bowels would be more enlarged to them in bounty and relief.

Lastly, He gives all things richly to enjoy; and that is

more than all the world can do. If it give the possession, it cannot give the fruition, it cannot give an healthy body, it cannot give a cheerful and contented mind ; it cannot free a man from disquieting thoughts, from anxious fears, from discruciating cares, from wearisome labours, from continual solicitude ; it cannot give either a free, or a cheerful, or a pure use of the things which a man hath. As it is God that gives “the power to get riches,” so it is He who giveth knowledge, skill, wisdom, an heart seasoned with his fear, and cheered with his favour, whereby we may with quiet content, and sweet tranquillity, make use of those blessings which are reached to us by the hand, and sanctified by the word, and sweetened by the sense and comfort of the love of God. It is God’s blessing alone which maketh “rich without sorrow:” (*Prov. x. 22:*) Which by his fear taketh away the trouble of great treasures: (*Prov. xv. 16:*) Which makes us enjoy “the fruit of our labours:” (*Psalm cxxviii. 2:*) Which maketh us “eat and drink before him with cheerfulness; eat the fat, and drink the sweet,” because “the joy of the LORD is our strength.”

So much for the first affirmative duty, to “trust in God,” who alone is the fountain of our life, the author of our comforts.

We proceed now to the Second; which is to imitate God in these his works of bounty, “to do good, to be rich in good works:” For God hath not given them to us only to enjoy, but to do good with them too. He hath not given them for the fuel of our pride and luxury, but for the good of our souls, and the comfort of our poor brethren. We have our waters, not only to drink ourselves, but to disperse abroad.

Good works are taken either in a more large sense for all such actions of regenerate men, as they do by the help of the HOLY SPIRIT, in conformity to the law of God. As he that doeth good is said to be of God, (*3 John v. 11,*) and governors are said to be “for the praise of those that do well.” (*1 Pet. ii. 14.*) Or else, more strictly, for works of bounty, charity, and beneficence; as TABITHA

is said to have been “ full of good works and alms-deeds ;” where the latter clause is exegetical of the former. (*Acts ix. 36.*)

Now it being here restrained to such good works, as it is proper for rich men, as rich men, to exercise ; I shall take it here in the more contracted sense, for a direction touching the right use of riches ; which is to make them the materials of good works, that we may be profitable to men. As God hath made us not only for ourselves, but to glorify him, and to serve our generation ; so when he supplieth us with provisions, wherewith we may act towards those public ends, he requireth that his gifts should be used ; not only for our own interests, but for his honour, and the good of others. Rich men have their wealth, as the sun hath light, or the fire, heat, to communicate to others. And of all things, riches should be so employed, because their whole use is in motion. Some things put forth their virtue most, when they rest and stand still. Motion debilitates the virtue of some agents, and hindereth the fixing of their impressions : But the whole good that money doeth, all the efficacy that it hath, is while it is in motion, and passing from hand to hand. It is as insignificant in a worldling’s chest, as when it lies in the bowels of the earth.

The duty then it is of rich men, to make their wealth the materials of good works : Money useth to have an image and superscription upon it. And the Prophet hath given us an inscription for ours, “ Her merchandize and her hire shall be holiness to the Lord :” (*Isa. xviii. 18.*) Hereby we stamp the image of God upon them. *Homo homini Deus*, by doing good a man is, as it were, a God to his brother : “ Be ye merciful, as your Father also is merciful.”

The Lord could have enriched all men ; but he hath said, we shall have the poor always with us ; that so the rich may have matter to imitate God, and the poor to praise him ; that the poor may have Christ for an example of patience ; and the rich for an example of goodness ; that the rich man’s supplying the poor man’s wants, may be a pledge, and an assurance of God’s supplying his wants. For rich

and poor are relations amongst men ; but as we stand in relation to God, every man is poor, and must be always in a begging posture. And as CHRIST hath taught us to pray, **LORD**, I forgive others, do thou forgive me : In like manner, we may pray, **LORD**, my heart and hand open to others, let thine be so to me. I that am evil, am enabled by thee to give good things to others, and thou hast given me assurance that thou wilt much more “ give good things to those that ask them.”

The matter out of which these good works are to be done, must be,

1. Our own things : We must not enable ourselves to do good, by doing evil first. God hateth robbery for burnt offering : We must warm the poor “ with the fleece of our own sheep.” (*Job xxxi. 20.*) Ill-gotten goods are matter of restitution, rather than distribution.

2. We are to give out of our abundance ; “ that your abundance may be a supply for their want ;” that which remains after other necessary uses : Though ardent charity will sometimes go beyond its power. (*Mark xii. 44 ; 2 Cor. viii. 3.*) To know what these remains and overplus are, we must consider what things are necessary : Things are necessary upon a double ground. (1.) Without which a man cannot maintain himself and his charge at all. (2.) Necessary to the quality of a man's condition : That which is abundant for a tradesman, may be too little for a nobleman.

Now in case of extreme necessity to our brother, we ought to relieve him out of that which is necessary to our decent condition. He that hath “ two coats, to give to him that hath none,” rather than to see him perish. (*Luke iii. 11.*) In cases of ordinary necessity, we are to give out of our overplus, providing for the decency of our condition, which is to give as we are able, according to the blessing of God upon honest labours ; which doth not hinder our endeavours to provide for our families.

The object or matter of our good works, are

1. The worship of God, and things subservient thereto ; as maintaining poor scholars in the nurseries of the ministry,

and schools of the Prophets; comforting and encouraging the able and faithful ministers of the Gospel: For which HEZEKIAH and NEHEMIAH are by GOD honoured in the records of Scripture. “Let him that is taught in the word, communicate unto him that teacheth in all good things. Honour the LORD with thy substance.” (*Prov.* iii. 9.) They who sow unto you spiritual things, it is equal that you minister unto them carnal things. (*1 Cor.* ix. 11.) DAVID would not, when he might, offer unto the LORD of that which should cost him nothing. (*2 Sam.* xxiv. 24.) Ministers that are faithful, dare not offer unto you that which costs them nothing. It costs them their time, their studies, their strength, their prayers, possibly their tears and sorrows, to see their work fall as fast as they set it up.

2. The necessity of men; and here (1.) Kindred, friends, acquaintance, “those of our own house.” (*1 Tim.* v 8.) (2.) Those of the household of faith, who dwell before the LORD; pour your ointment above all, upon the feet of CHRIST. (3.) Strangers. (*1 Tim.* v. 10.) (4.) Enemies themselves: “If thine enemy hunger, feed him.” In one word: All that are in misery and distress amongst them, [1.] The most helpless, widows, fatherless, sick, maimed, aged, exiles, captives. [2.] The most hopeful, useful, and painful; as pregnant wits for learned education, or other necessary employments.

For the manner how, the Apostle directeth us, 1. To do good works richly: They who are rich, their fruit must be plentiful as well as their estate. There may be a narrow heart, a starved charity, where there is a large estate, as in NABAL. And there may be a large and bountiful heart, where there is but a poor and narrow estate; as in the poor widow, who, as our Saviour tells us, “cast in more than all others” into the treasury; more in affection, she cast in her bowels, she cast in her prayers with her two mites. So the Apostle testifieth of the “MACEDONIANS, that their poverty was deep, and yet their liberality was rich and abundant,” (*2 Cor.* viii. 2.) Though they could not draw much out of their purse, yet they drew out their

very soul to their brethren. As the Apostle saith, “ that he imparted his own soul to the Thessalonians.” (*1 Thess. ii. 1.*) But you that are rich in estate, may be rich in good works as well as affections, may be exercised to all bountifulness.

2. To do them readily, *ευμεταδοτούς ειναι*. To be easy, prompt, prone to good works; not out of necessity, importunity, constraint, but willingly. This is a great mercy, when men are able to offer these sacrifices willingly.

3. To them diffusively, *κοινωνικες ειναι*. We are not only to do good, to do it copiously, to do it readily and cheerfully, but to do it to many; so to have the property in ourselves, as that the comfort may be diffusive, and redound to many others.

The word seemeth to import: (1.) To do good, so that many may be better for it, that it may be a common and public good: Such are the works of God; his sun shines, his rain falls on good and bad, upon the barren rocks, as well as the fruitful vallies. Such public works are building and endowing of schools, of churches, of lectures, of workhouses, of hospitals, of manufactories, of legacies to the poor, repairing ways and bridges, loans to set up poor tradesmen, and other the like benefactions which have a common and public influence.

(2.) To do it as in communion, as members one of another; communion natural, upon principles of humanity; and communion spiritual, upon principles of Christianity. To remember them that are in bonds, as bound with them, and them which suffer adversity, as being ourselves in the body. (*Heb. xiii. 3.*)

(3.) To do it sociably, modestly, humanely, to be not only bountiful, but to adorn both our wealth and our good works with sweetness of conversation, with meekness, placidness, and facility of manners, with an affable and communicative deportment towards all men. For a man's very charity may be so morose and austere, that tender stomachs may nauseate it; as physic that is wholesome, but bitter.

Give me leave to press this duty upon you, which the Apostle doth by so many and emphatical expressions, with such considerations as these :

1. From the example of God himself, who requireth us to imitate him in works of mercy. (*Luke* vi. 36.) “ His mercy is in the heavens.” (*Psal.* xxxvi. 5.) “ The earth is full of his goodness.” (*Psal.* xxxv. 5.) “ His bounty is over all his works.” (*Psal.* cxlv. 9.) “ He punisheth unwillingly.” (*Lam.* iii. 33.) “ He waiteth to be gracious.” (*Isa.* xxxviii. 18.) He chose mercy and grace as the choicest things, to make his name known unto his people. (*Exod.* xxxiv. 6, 7.)

He gave his SON, his SPIRIT, his love, his grace, his glory, himself unto us ; and yet his mercy is free, he is not by any law bound thereto. Whereas we are but his stewards, and have riches as the sun hath light, to disperse to others. We have the custody, but the comfort belongeth to others ; it is called another’s, and not our own. (*Luke* xvi. 12.) If a man were master of the light of the sun, we should esteem him extremely barbarous and inhuman, if he should let it shine only into his own house. Our money, our bread, our clothing, is as necessary for our poor brother, as the light of the sun ; and therefore the inhumanity is as great to withhold the one, as it would be to monopolize the other.

2. From the example of CHRIST. He was his FATHER’s almoner ; mercy was his office : It belonged unto him as the son of DAVID, to show mercy. (*Matt.* ix. 27.) Mercy was his practice, he went about doing good. All his miracles were in works of mercy, feeding, healing, raising, comforting : And though he be now in glory, yet he reckoneth the bounty showed to his members, as done to himself. A sacrifice was offered to GOD, though eaten by the Priest and the people ; and our alms are called sacrifices. (*Heb.* xiii. 16.) The poor only are benefited, but GOD is honoured by them. And there is a connexion between his mercy and ours ; we forfeit his, when we restrain our own. (*Matt.* v. 7; *Jam.* ii. 13.) And the argument is strong, from his to

ours ; his was to his enemies, ours to brethren ; his to debtors, ours to fellow-servants : His, free grace to me ; mine, just debt to my brother. (*Rom. xiii. 8.*) His for ever to me, mine but a moment to my brother ; his in talents to me, mine but in pence to my brother ; his in blood to me, mine but in bread to my brother ; his mercy enricheth me, mine leaves my brother poor still. If then I live by the mercy which I enjoy, and must be saved by the mercy which I expect, shall so much mercy shine on me, and none reflect from me upon my poor brother ? Shall all the waters of life run from CHRIST to me, as those of Jordan into the dead sea, to be lost and buried there ? Wherefore doth the sun shine, and the rain fall on the earth, but that it may be fruitful ? The mercies of GOD should be as dew and heat, as manure and culture to the souls of men ; that being thereby enriched, they may empty themselves, and draw out themselves into the bowels of others. CHRIST is the fountain, rich men the conduit, and poor men the vessels which are there and thence supplied.

3. From respect to ourselves. (1.) As to our community of nature, we also are in the flesh. We may want mercy from others, as others do now from us. Who would have thought that DAVID should have stood in need of the bread of a churl ? Good offices between men and men are not duties only, but trade and merchandise. I show them to him now, and another time he may show them to me ; it is the Apostle's argument. (*2 Cor. viii. 14.*) (2.) It is a special honour, when GOD makes us instruments for doing good ; " for it is a more blessed thing to give, than to receive." (*Acts xx. 35.*)

4. From respect to our neighbour to whom we owe this debt of love ; for there is a debt of charity as well as a debt of justice : A debt whereby I owe him that which is truly his, and a debt whereby I owe him something of that which is mine. And this I do both unto God's image in him, " for every one that loveth him that begat, loveth him also that is begotten ; " and unto mine own image, " for his flesh is as mine own flesh." (*Neh. v. 5.*) " He that made

me in the womb, made him," saith JOB. " And when I hide myself from him, I hide from mine own flesh." (*Isa. lviii. 7.*) *Homo sum ; humanum à me nihil alienum puto.*

5. For the credit of our religion, that the mouths of others may be stopped, who falsely charge us with preaching, and you with professing a naked, empty, fruitless faith. We preach ST. PAUL's faith, " a faith which works by love;" " remembering your work of faith." We preach ST. PETER's faith, a faith which hath " virtue, and knowledge, and temperance, and patience, and godliness, and brotherly-kindness, and charity" added unto it. And we tell you with him, That if these things be lacking, you are blind ; and your knowledge is worth nothing, so long as it is barren and unfruitful. We preach ST. JAMES's faith, a faith which hath works, which may be showed, which visiteth the fatherless and widows in their afflictions ; ABRAHAM's faith, that hath a bosom for poor LAZARUS ; RAHAB's faith, which hath an harbour for endangered strangers. We preach ST. JUDE's faith, a most holy faith, a faith delivered to the saints ; such a faith, as who indeed hath it, is not a cloud without water, nor a tree without fruit. We preach ST. JOHN's faith, to believe on the name of CHRIST, and to love one another ; and to show this love, by opening our bowels of compassion to our needy brother, and loving him not in word only, but in deed and truth. We tell you, if you trust in the LORD, you must do good : If you believe either the terrors, or the promises of GOD, you must not withhold the poor from their desire, nor cause the eye of the widow to fail. This is the faith we preach, this is the charge we give : We tell you, without this, your faith is hypocritical, your religion vain, your hope delusion, and all your expectation but as a spider's web.

Lastly, Consider the reward which is set before you : It is a sowing of seed, a scattering which tendeth to increase. There is no duty which hath more copious promises of reward, than this of mercy and good works. Rewarded with plenty, " Thy soul shall be as a watered garden : For this thing, the LORD thy God shall bless thee in all thy works."

(*Deut.* xv. 10.) Rewarded with honour, “he hath given to the poor ; his horn shall be exalted with honour.” (*Psal.* cxii. 9.) Rewarded with the blessings of the poor, “the blessing of him that was ready to perish, came upon me.” (*2 Cor.* ix. 8.) Rewarded with a pure and comfortable use of what we enjoy ourselves, “Give alms of such things as you have, and behold all things are clean unto you.” Rewarded with a lengthening of our present tranquillity. (*Job* xxix. 11, 13.) Rewarded with the grace of God : “ God is able to make all grace abound towards you.” (*Dan.* iv 27.) Rewarded with God’s acceptation, (*Heb.* xiii. 16,) with the mercy of God, (*Matt.* v. 7,) with the mansions of God. (*Luke* xvi. 9.) Good works are bills of exchange, which return our estates into another country.

This laying out is laying up : It is a sacrifice ; and sacrifices were offered for the benefit, not for the damage of the offerers. A man scatters his seed in the furrow, but he lays up his crop in the barn ; it is a scattering which ends in a laying up. The backs of the poor, the bellies of the hungry, are the bank of heaven.

And it is laying up for ourselves. Men lay up usually for others ; their children, their heirs and executors meet with it at the last ; but works of mercy are all expended upon a man’s self ; he hath the comfort here, and the reward hereafter. It is money lent to God, and he will repay it to ourselves. In law, he which sows must reap ; and so says the Apostle, “ He that soweth bountifully, shall reap bountifully.”

Quas dederis solas semper habebis opes.

And it is laying up a foundation, a way to make our uncertain riches sure and stable : That whereas other “riches take unto them wings and fly away,” those which are thus laid out, are laid up as safe, as immovable as the stones of a foundation, as the bottom of a rock : A foundation not by way of merit towards God, but by way of evidence in regard of ourselves, as testimonies of our reconciliation and peace with God. A learned writer makes θεμελίος καλος to

answer to the Hebrew ρψ which is the bond, or instrument, securing to a creditor the money which he hath lent. Απο-θησαυριζειν θεμελιον καλον, is *bona nomina facere*: God becomes surety for the poor to repay us there, “where neither rust, nor moth, nor thief can enter.”

And it is a foundation for the time to come, for the life to come, when none of our glory will follow us. Wealth hath wings; it is here to day, it is gone to-morrow; but good works are a bank in heaven, when all other men’s wealth doth stay behind them, and betake itself to other masters. A good man’s wealth, being turned into good works, doth follow him, and enrich him in a life to come.

And this life to come, is a life which may be held, a life which can never be lost: When the last general conflagration shall have consumed and melted all the treasure of the world, our good works will abide that trial; the inheritance unto which they follow us, “is uncorruptible, and undefiled, and that fadeth not away, reserved in the heavens for us.”

And now to give you all in one view, you have heard the charge of the God of heaven to the rich men of the earth: It is my petition, it is his command: I beseech you, he enjoins you, “not to be high-minded;” not to let that which comes from the deep place of the earth, exalt you, and make you forget that you are earth; not to let the thick clay make the thin dust proud. It cannot add a cubit to your stature; let it not add so great a sin to your souls: It is gift, it is not property; God’s, not yours; you are the fiduciaries, the depositaries only; why should you “glory as if you had not received it?”

Let me add this one word more, Let not your riches make you low-minded neither, to grieve your hearts, to bend your affections to things below; let them make you heavenly-minded, and then they will make you humble-minded. The more of heaven in any mind, the more of humility.

Not to trust in riches, not to let his gifts be used to his own degrading. Who would trust in an unstable thing which he cannot keep? Riches are uncertain. In a false thing which he cannot credit? Riches are deceitful; in a

nothing, which is not? He that trusts in riches, makes them an idol, and an idol is nothing in this world. Who would trust in a dead idol, that hath a living GOD to trust in? Who would trust in an useless nothing, who hath a bountiful GOD, who gives all things, to trust in?

You have another charge, “ To do good, to be rich in good works,” to do them cheerfully, to do them diffusively: And though GOD might stop at the charge, his sovereignty and dominion would bear him out, to command you only; yet being full of love and mercy, he is pleased to encourage as well as command you. He encourageth you by that which goes before your duty, his own example: He encourageth you by that which follows after your duty; his great reward: His example you have: He gives, you do but lend; he gives; you do but render back to him of his own. He gives to you all things; the earth empties into your coffers her silver and her gold; the pastures send you in cattle, the fields corn, the sea fish, the air fowl; one country sends you in wine, and another spices; one silks, and another furs; one delicates, another ornaments: He gives you the light of the sun, the influences of the stars, the protection of angels, the righteousness of his Son, the grace of his SPIRIT, the hope of his glory: He gives you himself, and his own all-sufficiency for your portion. And now, if heaven and earth be all, if grace and glory be all, if GOD and CHRIST be all, “ He hath given you all things richly to enjoy:” For many of these gifts bring their joy and fruition with them. So the example far exceeds the imitation; you lend, you do not give; you lend something, you do not give all things; you lend to the necessities of your brother, you do not give to his delights and replenishment; you clothe him, you do not adorn him; you feed him, you do not fill him, much less pamper him. This is one encouragement, a great example.

You have another encouragement, a full reward, good measure, shaken together, pressed down, running over into your bosom. You give money, GOD gives life; you things uncertain, which you could not keep, but by giving; GOD

gives a foundation, mansion, a city which hath foundations, the “sure mercies of DAVID.” You lay out to your brother, God lays up for you ; you give perishing things to your brother, God an abiding, an abounding life to you ; you a cottage or a coat to your brother, God a kingdom and a crown to you.

So this double encouragement sets on the duty by a threefold love : If you love God, imitate his example, be merciful as he is merciful. If you love your brother, refresh his bowels, make his back and belly your repositories. He can repay you with prayers, and prayers are as good as gold. If you love yourselves, do what the most covetous man would do, lay up, lay up for yourselves, not only for your heirs, your children, it may be for strangers, forenemesis. Lay up surely, that which you may lay hold on, that which will stay by you, a foundation. Lay up for the future, that which time, which death, which rust, moth, thief, cannot take away ; for life which is more worth than wealth, for eternal life, which is more durable than wealth. If you do not thus, by your wealth, lay up a foundation unto eternal life, your thick clay will load you with many sorrows, and drown you in destruction and perdition. You have your wealth for this end, you have your life and salvation with this homage and quit rent upon it. If you do not give, you shall not live ; if you do not do good, you shall not receive good ; if you do not lay out, you shall not lay up. Here is your option ; keep your money, and perish with it ; return it to heaven, and be gainers by it. If you love God, or your neighbour, or yourselves, or your very riches themselves, do good, be rich in good works ; you do not only comfort your brother, but you keep your God ; you save yourselves, you lengthen your lives, preserve your estates to all eternity.

SERMON VI.

JOY IN THE LORD,

OPENED IN A SERMON, PREACHED AT ST. PAUL'S, MAY 6.

PHIL. iv. 4.

Rejoice in the Lord always; and again I say, rejoice.

THERE is nothing which believers either more willingly hear, or more difficultly observe, than those precepts which invite them to joy and gladness; they being on the one hand so suitable to the natural desires, and yet on the other so dissonant to the miserable condition of sinful man. Had our Apostle called on the blessed angels to rejoice, who have neither sin, nor sorrow, nor fear, nor sufferings, nor enemies to annoy them, it might have seemed far more congruous: But what is it less than a paradox to persuade poor creatures, loaded with guilt, defiled with corruption, clothed with infirmities, assaulted with temptations, hated, persecuted, afflicted by SATAN and the world, compassed about with dangers and sorrows, "born to trouble, as the sparks fly upward," that, notwithstanding all this, "they may rejoice, and rejoice always?" But we have a double corrective to all these doubts in the text; one in the object, another in the preacher of this joy. The object of it is CHRIST the Lord, as appears by the same thing twice before mentioned. (*Chap. iii. 1. 3.*) The Lord that pardoneth our guilt, subdueth our lusts, healeth our infirmities, rebuketh our temptations, vanquisheth our enemies, sweeteneth our sufferings, heighteneth our consolations above our afflictions, and at last "wipeth all tears from our eyes." Here is matter of great joy, if we may be satisfied in the truth of it: And for that we have the word of an Apostle,

who gave assurance of it by divine revelation, and by personal experience. He who, next to the **LORD** himself, was of all his servants a man of sorrow, in “ afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in perils, in deaths, in weariness, in watchings, in hunger, in thirst, in cold, in nakedness, beaten with rods, stoned with stones, shipwrecked at sea, beset at land ;” he who in the prison, the inner prison, the stocks, (a kind of case of prisons one within another,) did yet rejoice and sing psalms unto **God** : (*Acts* xvi. 24, 25:) He it is, who from the **LORD** calleth upon believers to “ rejoice alway.” The servants of **God** may then securely, notwithstanding their sorrow for sin, their sense of sufferings, their certainty of temptations, their conflicts with enemies, their sympathy with brethren, yet I say securely “ Rejoice :” and “ rejoice alway ;” they have the **LORD** to warrant it, they have his Apostles to witness it. Let worldlings delight in sensual pleasures, let false Apostles delight in carnal worship, and ceremonial privileges ; but you, my brethren, have another kind of object to fix your joys upon : “ Rejoice in the **LORD**, and again rejoice,” and rejoice “ alway ;” and that upon the word and credit of an Apostle.

There are many particulars couched in the words.

1. The subject of them, spiritual joy, or an holy exultation of the soul in the **LORD**, as the most beloved, desired, supreme good, wrought in it by the **SPIRIT** of grace, rendering **CHRIST** by faith present unto it ; whereby it is not only supported under all afflictions, but enabled to glory in them, and to triumph over them.
2. The difficulty of this joy intimated, in that believers are so often invited to it.
3. The sureness and the greatness of it, noted in the doubling of the words.
4. The stability and perpetuity of it ; they may rejoice always in the midst of their sorest fears or distresses.
5. The object of it, a glorious and replenishing object, **CHRIST** the **LORD**.
6. The apostolical attention given unto it, “ again I say,

rejoice ; " I speak it by commission from the mouth of CHRIST requiring it ; I speak it by the experience of mine own heart, enjoying it in the midst of all my sufferings : " Rejoice in the LORD alway ; and again I say, rejoice." But, because I love not to crumble the bread of life into too many particulars, I shall comprise all in this one proposition, which I shall make the subject of my present service :

That the LORD JESUS is the great, sure, and perpetual joy of his people.

By accident, unto wicked and impenitent sinners, he is a stumbling-block ; as wholesome meat is offensive to sick stomachs, and the light of the sun to distempered eyes : But to those that believe, he is altogether lovely, precious, and desirable. " Abraham rejoiced" to see his day ; " Mary rejoiced" more that he was her SAVIOUR than her SON ; SIMEON embraced him with a *Nunc dimittis* ; MATTHEW made a great feast to receive him ; ZACCHEUS entertained him at his house joyfully ; the Eunuch, as soon as he knew him, went on his way rejoicing. (*Acts* viii. 39.) The gaoler, who even now was ready to have killed himself, when CHRIST was preached unto him, rejoiced and believed. CHRIST is the Author of our joy ; he calleth it His " joy." (*John* xv. 11.) It is the work and fruit of his SPIRIT. (*Gal.* v. 22.) And he is the object of our joy ; it is fixed and terminated on him, as on the adequate matter thereof. (*Phil.* iii. 3.)

There are many things belonging to the object of a full and complete joy. 1. It must be good in itself, and to us. 2. That good must have several qualifications to heighten it to that pitch which the joy of the heart may fix on.

(1.) It must be a present good, in the view and possession of him whom it delighteth : Absent good is the object of desire ; present good, of delight. It is true a man may rejoice at some good that is past, as that he did at such a time escape a danger, or receive a benefit ; but then the memory makes it as it were present, and the fruit of that past good is some way or other still remaining. Also a

man may rejoice in a good *to come*; “**ABRAHAM** rejoiced to see **CHRIST**’s day,” and believers “rejoice in the hope of glory;” but then **faith** gives a substance to the things so hoped for. (*Heb. xi. 1.*) And the virtue and benefit of them is in being, though they themselves be but in hope; and so in regard of efficacy, “**CHRIST** was a Lamb slain from the beginning of the world,” though not actually slain, before the fulness of time: So still the most proper ground of delight is fruition, which presupposeth the presence of the thing enjoyed.

(2.) It must be a precious good, which hath some special value belonging unto it. We read of the “joy of harvest;” (*Isa. ix. 3.*;) because men then reap the precious things of the earth, as they are called. (*Deut. xxxiii. 14, 16.*)

(3.) It must be a full good, sufficient and thoroughly proportionable to all the desires and exigencies of him that is delighted with it: Bring the richest pearl to a man under some sore fit of the gout or stone; he cries, groans, sweats, is in pain still: The object, though good, though precious, yet is not suitable to his present condition; in that case he takes more pleasure in an anodine medicine, than in a rich jewel: It would be little good news to such a man, to tell him that his kidneys or his bladder were full of pearls, or diamonds, because there they would not be his treasure, but his torment.

(4.) It must be a pure good, without any dregs or dross to abate the sweetness of it: All earthly delights are bitter sweets; wine tainted by the vessel, which brings a loathing along with it: The best corn hath its chaff, the richest wine its lees, the sweetest oil its dregs, the sun itself its spots; nothing of mere creatures can cause an unmixed joy, free from all tincture of the vessel from whence it proceeds: And any one defect may corrupt all the content which the rest ministereth, as a “dead fly will spoil the whole pot of ointment.”

(5.) It must be rare, wonderful, glorious. The commonness, even of good things, takes from the loveliness of them. If diamonds were as plentiful as pebbles, or gold

as iron, they would be as little esteemed ; if there were but one balsam or drug in the world that would cure any mortal disease, a man would value the monopoly of that above the richest jewel. Because the pool of Bethesda had a rare healing virtue, multitudes of impotent, blind, halt, withered, were waiting continually for the moving of it.

(6.) It must be various, like the holy anointing oil, compounded of many principal species. (*Exod. xxx. 23, 25.*) In rich hangings, in choice gardens, in great feasts, in select libraries, variety is that which greatly delighteth ; were a table filled with one and the same dish, or a study with the same book, or a garden with the same flower, it would wholly take away from the delight of it. And this variety is then much more delightful, when each particular good doth answer some particular defect or desire in him that enjoyeth it ; when it is as a rich storehouse, as the shop of the apothecary, or as a physic garden, wherein a man may in any distemper fix on something proper to help him.

(7.) It must be a prevalent and sovereign good, most efficacious against evils. Victory even in trifles, where no evil is to be removed, as in bowling or shooting, is that which makes the pleasure in those games ; much more delightful must that needs be, which can help a man to overcome all the evils and enemies that assault him. No joy to be compared to the “joy of a triumph,” when men divide the spoils. In this case JEHOŠAPHAT and his people came to “Jerusalem with psalteries, harps, and trumpets to the house of God, rejoicing over their enemies.” (*2 Chron. xx. 25, 28.*)

(8.) It must be a perpetual good, commensurate in duration to the soul that is to be satisfied with it ; they are but poor and lying delights, which, like Jordan, empty all their sweetness into a stinking and sulphureous lake. True comfort is a growing thing, which never bends to a declination. That man will find little pleasure in his expedition, whose voyage is for a year, and his victuals but for a day, who sets out for eternity with the pleasures of nothing but mortality ; such as are natural, sensual, secular, sinful

joys. As the sheep feeds on the grass, and then the owner feeds on him ; so poor sinners feed a while on dead comforts, and then death at last feeds on them.

Lastly, That which crowns all, is, it must be our own proper good ; all the rest without this signifies nothing to us. A beggar feels not the joy of another man's wealth, nor a cripple of another man's strength ; the prisoner that is leading to death, hath no comfort in the pardon which is brought to another malefactor. As every man must live by his own faith, so every man must have his rejoicing in himself, and not in another.

Now then let us consider the Apostle and High-Priest of our profession, CHRIST JESUS, and we shall find him alone, in every one of these particulars, to be a most adequate object of joy and delight to all his people.

1. He is a good ever present with them : “ I am with you alway.” (*Matt. xxviii. 20.*) Though bodily absent, and that for the expediency and comfort of his servants, (*John xvi. 7,*) yet in his ordinances, and by his SPIRIT, ever amongst them : “ You shall see me,” saith he to his disciples, “ because I go to my FATHER ;” (*John xvi. 16;*) whereby is not only intimated his purpose of appearing to them before his ascension, but with all the full manifestation of himself unto them, when he was gone, by sending the HOLY SPIRIT, by whom his bodily absence should be abundantly compensated. By that SPIRIT his people are joined to him, as the feet below to the head above ; (*1 Cor. vi. 17;*) by that SPIRIT in the Gospel “ he preacheth peace” unto them, (*Eph. ii. 17,*) and is evidently set forth before them ; (*Gal. iii. 1;*) by that SPIRIT he dwelleth with them, (*Eph. iii. 17,*) manifests himself unto them, makes his abode with them, (*John xiv. 20, 23;* *Rev. iii. 20,*) walks in the midst of them, as in his house and temple, (*2 Cor. vi. 16,*) is more present with them than any good thing they have besides. Some things are present with us, in our eye, in our possession, yet still without us, as goods, or friends ; some things more intimate, but yet separable from us, as health, strength, our

soul itself ; but CHRIST is not only with us, but in us ; (*Col. i. 27.*;) not only in us, but inseparably abiding with us.

2. He is not an ordinary good ; which, if a man want, he may compensate by some other thing ; but “ a treasure, and pearl of highest price,” in whom are unsearchable riches, hidden treasures ; in comparison of whom, all other things are loss and dung ; most precious in the eyes of his people. (*1 Pet. ii. 7.*) Precious in his own immediate excellencies, “ the chiefest of ten thousand.” (*Cant. v. 10, 16.*) Precious in the respects he bears towards us ; in the sweet and intimate relations of an Husband, a Head, a Saviour, a Brother, a Father, a Friend, a Surety, a Mediator, a Propitiation, an Advocate : Precious in the great things he hath done for us, in the rich supplies of grace and peace he doth bestow upon us, in the high dignity whereunto he advanceth us ; (*John i. 12 ; 1 John iii. 1 ; Rom. viii. 15, 16.*;) in the great promises he makes unto us ; (*2 Pet. i. 2—4.*;) in the glorious hope which he sets before us, and blessed mansions which he prepareth for us ; (*Col i. 27 ; John xiv. 2.*;) in the light of his countenance shining on us, in the fruits of his SPIRIT wrought in us, in the present life of faith, in the hidden life of glory, in the great price he paid for us, in the great care which he takes of us, in the effusions and manifestations of the love of GOD unto us ; in the seals, pledges, testimonies, and first-fruits of our eternal inheritance, which he is pleased by his SPIRIT to shed forth upon us, in the free and open way which he hath made for us unto the throne of grace ; in these, and many other the like, is the LORD CHRIST more honourable and precious in the eyes of his people, than a thousand worlds could be without him.

3. He is not only a most present, and a most precious good, but full and sufficient for his people : “ He ascended on high, that he might fill all things ;” (*Eph. iv. 10.*;) that he might pour forth such abundance of his SPIRIT on his church, as might answer all the conditions whereunto they may be reduced, righteousness enough to cover all their sins, plenty enough to supply all their wants, grace enough

to subdue all their lusts, wisdom enough to resolve all their doubts, power enough to vanquish all their enemies, virtue enough to cure all their diseases, fulness enough to save them, and that to the uttermost. All other good things below, and without him, have a finite and limited benignity. Some can clothe, but cannot feed ; others can nourish, but they cannot heal ; others can enrich, but they cannot secure ; others adorn, but cannot advance ; all serve, but none satisfy : They are, like a beggar's coat, made up of many pieces, not all enough either to beautify or defend ; but there is in CHRIST something proportionable to all the wants and desires of his people. He is “bread, wine, milk, living water,” to feed them. (*John vi. 51, and viii. 37.*) He is a garment of righteousness to cover and adorn them, a Physician to heal them, a Counsellor to advise them, a Captain to defend them, a Prince to rule, a Prophet to teach, a Priest to make atonement for them, an Husband to protect, a Father to provide, a Brother to relieve, a Foundation to support, a Root to quicken, an Head to guide, a Treasure to enrich, a Sun to enlighten, a Fountain to cleanse. As the one ocean hath more waters than all the rivers in the world, and one sun more light than all the luminaries in heaven ; so one CHRIST is infinitely more to a poor soul, than if it had the all of the whole world a thousand times over.

4. He is a most pure good, without any mixture of dross, or bitterness, to abate or corrupt the excellency of it : “A Lamb without spot and blemish ; he did no sin, no guile was found in his mouth ; holy, harmless, undefiled :” Never any believer found any thing in him for which to repent of making choice of him : As holy POLYCARP said, ‘I have served him these eighty-six years, and he never did me any hurt.’ Even the severest things of CHRIST are matter of joy to his servants : If he make them sorrowful, their sorrow is turned into joy ; (*John xvi. 20.*) his very “yoke is easy, his burthen light, his commandments not grievous :” Nay, his very cross and afflictions, matter of choice, of joy, of glorying, of triumph. (*Heb. ii. 25, 26.*

Acts v. 41; Rom. v. 3; Rom. viii. 37.) It was an heroical speech of LUTHER: *Malo ego cum Christo ruere quam cum Cæsare stare*: I had rather fall with CHRIST, than stand with CÆSAR. And if his sufferings are so sweet, O how glorious are his consolations!

5. He is the rarest good in the world; his whole name is “Wonderful;” (*Isa. ix. 6;*) his whole dispensation mysterious; (*1 Tim. iii. 16;*) the invisible God “manifested, a Son born of a virgin, the Law-giver made under the Law, the LORD of glory, who thought it no robbery to be equal with God, humbled, emptied, in the form of a servant, reckoned amongst transgressors, without form or comeliness, rejected, despised, put to shame, a man of sorrows,” a dead man raised by his own power, and advanced to the throne of God: These and all the particulars of CHRIST crucified, are things so profound and unsearchable, that “the very angels desire to look into them with wonder and astonishment.” (*1 Pet. i. 12.*) The best and most excellent things God hath made single, one sun in the firmament, one tree of life in Paradise, one heart, one head on the body: So to us there is but “one LORD JESUS CHRIST, by whom are all things, and we by him. He is the alone living, elect, precious, chief corner-stone; no other name under heaven is given amongst men, whereby we must be saved.”

6. As a rare good, so he is full of exquisite and copious variety, “wisdom, righteousness, sanctification, and redemption.” “It pleased the Father that in him all fulness should dwell.” (*Col. i. 19.*) “In him he hath made known unto principalities and powers, the manifold wisdom of God.” (*Eph. iii. 10.*) As the curious ephod in the Law was made of “gold, blue, purple, scarlet, and fine twined linen;” and the “breast-plate set with twelve curious precious stones:” So CHRIST, the substance of those types, was “filled with the spirit of wisdom, understanding, counsel, might, knowledge, and the fear of God,” (*Isa. xi. 2,*) and that “above measure,” (*John iii. 34,*) that there might be enough in him to answer all the desires of

his people: Wisdom to teach, righteousness to justify, grace to renew, power to defend, peace to comfort, life to quicken, glory to save them; “seven eyes upon one stone.”

7. He is a most prevailing and victorious good, “stronger than the strong man; casting out and judging the Prince of the world; abolishing death; taking away sin, destroying the works of the Devil, and overcoming the world and the lusts thereof; treading all his church’s enemies under his feet;” triumphing openly over them in his cross, before God and angels; “ascending up on high, and leading captivity captive.”

8. He is a perpetual and durable good: “Death hath no more dominion over him; he ever lives to make intercession:” There is an “oath,” an “Amen” upon the perpetuity of the life and priesthood of CHRIST: “Behold, I am alive for evermore, Amen.” And he lives not only for ever in his person, but he is for ever the life, portion, and blessedness of his people: “Because he lives, they live; they shall appear with him; they shall be like him:” As he is set on his FATHER’s throne, so shall they sit on his throne, never to be degraded.

Lastly, He is the proper good of his own people: He hath not only given himself to God for them, as their sacrifice, but he hath given himself likewise to them, as their portion: “He is theirs, and they are his.” (*Cant. vi. 3.*) “They are his” by a dear purchase, and “he is theirs” by a sweet communion: They are said to “have him,” (*1 John v. 12,*) as a man hath his most peculiar possession; his name is, “the Lord our Righteousness: He is made unto us of God, wisdom, and righteousness, and sanctification, and redemption:” He is more ours than we are our own; we have and possess infinitely more in him, than in ourselves; weak in ourselves, strong in him; dead in ourselves, alive in him; miserable in ourselves, blessed in him. Thus we see there is nothing necessary to the completing of an object of joy, which is not fully to be found in CHRIST.

Unto these grounds of joy, drawn from the nature of delectable objects, I shall add a few more mentioned by the Prophet ZECHARIAH, (*Chap. ix. 9, 10.*) drawn from the royal office of CHRIST: “Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem: Behold, thy King cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass.”

1. He is a King, “thy King,” the promised MESSIAH, in whom all blessings were to be made good unto Israel. They had been “servants under strange lords,” (*Neh. ix. 36, 37,*) and so had we: The Prince and God of this world had the possession of us: But “they were to have a King of their own from among their brethren.” (*Deut. xvii. 15.*) “Their governor was to proceed from the midst of them.” (*Jer. xxx. 21.*) And this must needs be matter of great joy; that whereas “oppressors did pass through them before,” (*verse 8,*) the King now promised them should be a near kinsman, “should not be ashamed to call them brethren.” (*Heb. ii. 11.*) “The shout of a King should be amongst them, who should have the strength of an unicorn, able to break the bones of his enemies.” (*Numb. xxiii. 21, 22.*)

2. His approach: “He cometh.” When SOLOMON, a type of CHRIST, “was made King, they did eat and drink with great gladness before the LORD.” (*1 Chron. xxix. 2.*) At such solemn inaugurations, the trumpets sound, the people shout, the conduits run with wine, honours are dispensed, gifts distributed, prisons opened, offenders pardoned, acts of grace published, nothing suffered to eclipse the beauty of such a festivity. Thus it was at the coming of CHRIST: “Wise men of the East bring presents unto him, rejoicing with exceeding great joy: The glory of God shines on that day, and an heavenly host proclaim the joy: JOHN BAPTIST leapeth in the womb, MARY rejoiceth in God her SAVIOUR, ZACHARY glorifieth God for the horn of salvation in the house of DAVID;” SIMEON and HANNAH bless the LORD for the glory of Israel: And after, when he came to “Jerusalem, the whole multitude spread garments, strewed branches, cried before

him and behind him, Hosanna to the son of DAVID, Hosanna in the highest." And the Psalmist, prophesying long before of it, said, " This is the day which the LORD hath made, we will rejoice and be glad in it."

3. His character :

(1.) He is *just*. And this is the great joy of his people, (*Isa. ix. 3, 7,*) especially being such a King as is not only just himself, but maketh others just likewise : " In the LORD shall all the seed of Israel be justified, and shall glory." (*Isa. xlv. 25.*) Sin pardoned, guilt covered, death vanquished, conscience pacified, God reconciled, must needs be a glorious ground of joy and peace to believers. (*Rom. v. 1, 2;* *Luke x. 20.*) But a prince may be just himself, and yet not able to deliver from the injustice of enemies that are stronger than he ; as JEHOSHAPHAT said, " We have no might against this great company." (*2 Chron. xx. 12.*) Therefore,

(2.) Our King here hath " salvation," is able to save himself and his people from their enemies, and that to the utmost. It was his name, his office, the end why he was sent, why he was " exalted to be a Prince and a Saviour." And this surely is matter of great joy. It is an angelical argument, " I bring you tidings of great joy, which shall be to all people ; for unto you is born this day in the city of DAVID a Saviour, which is CHRIST the LORD." (*Luke ii. 10, 11.*) But princes possibly, the more powerful they are, may be likewise the more stately : It is not unusual with men, where they do much good, to be supercilious and haughty towards those to whom they do it: But lo, here,

(3.) A Prince great in honour, righteous in peace, valiant in war ; and yet humble and lowly still : So lowly as to minister to his own servants, and to " wash their feet," as to be an example of meekness unto them. (*Matt. xi. 29.*) The meanest of his people have access unto him, may present their wants before him ; nay, he stays not for them, he comes to seek, as well as to save, calls on us, stands and knocks at our doors, " waits that he may be gracious ;"

bears with us in all failings, expects us in our delays, forgives our wanderings, prays us “ to be reconciled to God.” (*Isaiah* xiii. 18 ; *Rev.* iii. 20.) Now there is nothing that more rejoiceth the hearts of a people, than the mildness, gentleness, and clemency of their Prince, when “ his heart is not haughty, nor his eyes lofty,” as **DAVID** said of himself, (*Psalm* cxxxii. 1,) when he is as a servant to his people ; and speaketh good words to them, as the old men advised **REHOBOAM**. But a Prince may have a righteous heart, a valiant hand, a meek temper, and yet do the less good by a natural slowness and indisposedness to action. There is nothing more acceptable to the people, and necessary for the Prince, than vigour and dispatch in works of justice and prowess. Therefore,

(4.) Our King is here set forth riding : He did always “ go about doing good,” made it “ his meat and drink to do his Father’s work :” And here, when it seemed most reasonable for him to have drawn back and spared himself, when he was to be crucified, he shows his cheerfulness in that service, by riding to Jerusalem about it, which we read not that he did upon any other occasion : He did earnestly desire that passover ; he did severely rebuke **PETER**, when he dissuaded him from that work ; he did express his singular readiness to become a sacrifice, “ Lo, I come to do thy will, O Gon !” And though in his agony he did earnestly desire that “ the cup might pass from him,” yet those groans of his nature under it, did greatly set forth the submission and willingness of his love to undergo it. Now this is a further ground of “ great joy ” to a people, when all other princely endowments in their sovereign are vigorously exerted and improved for their safety and protection ; when they see him deny himself his own ease and safety, that he may be ever doing good to them. We see what an high value the people set on **DAVID**, “ Thou art worth ten thousand of us ;” and this the occasion, “ I will surely go forth with you myself.” (*2 Sam.* xviii. 2, 3.) But a Prince may have all the endowments requisite to render him amiable in the eyes of his people, just and meek to them, vali-

ant and active against their enemies, and yet fail of success in his undertakings, and they consequently have the joy of his government much abated ; for, “ the race is not always to the swift, nor the battle to the strong :” But it is otherwise with our King here. Therefore it is added,

(5.) He “ cuts the chariot and the horse, and the battlebow ; he speaks peace to his people ; he extends his dominion from sea to sea, from the rivers to the ends of the earth ; he rides on in his majesty prosperously, the people fall under him.” (*Psalm xlvi. 4, 5.*) “ He goes forth conquering, and to conquer.” (*Rev. vi. 2.*) “ He takes from the strong man all his armour, and divides the spoil :” He never fails of full and final victory ; “ he reigns till all his enemies are put under his feet.” And this is the crown of his people’s joy, that they have not only a just, a valiant, an humble, an active, but a prosperous and successful Prince, making his people “ rejoice in the spoils of their enemies, breaking the yoke of their burden, the staff of their shoulder, the rod of their oppressor, extending peace to them like a river, and the glory of the Gentiles like a flowing stream ; causing them to put their feet on the necks of their adversaries.” Thus, many ways are the people of CHRIST encouraged to rejoice in him.

This then serveth, 1. To reprove the sin and folly of all those who seek for joy out of the broken cisterns of the creatures, which can hold none, and leave that Fountain out of which it naturally floweth. Some seek it in wealth and greatness ; others in sensual pleasures, feasting and luxury ; some in titles of honour ; others in variety of knowledge ; some in stately structures, magnificent retinue, and goodly provisions ; others in low, sordid, and brutish lusts. Unto all of whom we may say, as the angel to the woman, “ Why seek ye the living among the dead ?” or, as SAMUEL did unto SAUL, “ Set not thy mind upon the asses ;” there are nobler things to fix thy desires upon. SOLOMON had more variety this way, and more wisdom to improve it, than any now have ; and he made it his business critically to examine all the creatures, and to find out “ all the good which was

under the sun." And the result of all his inquiries amounted at last to a total made up all of cyphers, of mere wind and emptiness: "Vanity of vanities, all is vanity :" So he begins his book ; and to show that he was not mistaken, so he concludes it. Every particular vanity alone, and all in a mass and collection, vanity together, enough to vex the soul, enough to weary it ; but never enough to fill it : Many of them sinful delights, poisoned cordials, killing, cursing, damning joys ; "dropping as an honey-comb ; smooth as oil, but going down to death, and taking hold of hell." (*Prov. v. 35.*) All of them empty delights ; in their matter and expectation, earthly ; in their acquisition, painful ; in their fruition, nauseous and cloying ; in their duration, dying and perishing ; in their operation, hardening, effeminating, leavening, puffing up, and estranging the heart from GOD ; in their consequences, seconded with anxiety, solicitude, fear, sorrow, despair, and disappointment ; in their measure, shorter than that a man can stretch himself on, narrower than that a man can wrap himself in ; every way defective and disproportional to the vast and spacious capacity of the soul, as unable to fill that, as the light of a candle to give day to the world. Whatever delights men take pleasure in, leaving CHRIST out, are but as the wine of a condemned man ; as the feast of him who sat under a naked sword, hanging over him by a slender thread ; as ADAM's forbidden fruit seconded by a flaming sword ; as BELSHAZZAR's dainties with an hand-writing against the wall : "In the midst of all such joy the heart is sorrowful, and the end of that mirth is heaviness ;" like a flame of stubble, or a flash of gunpowder ; a sudden and flaming blaze, which endeth in smoke and stink. "The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment." (*Job xx. 5.*)

2. This discovereth the great sin and folly of those who take offence at CHRIST ; and when others entertain him with Hosanna and acclamations, are displeased at him, as the Scribes ; and with the young man in the Gospel, "go away sorrowful" from him. Our SAVIOUR pronounceth

them “blessed,” who are “not offended with him;” thereby intimating the misery of those who, stumbling at him, as “a rock of offence,” are thereupon disobedient unto his word. CHRIST doth not give any just cause of offence to any; but there are many things belonging to CHRIST, which the proud and corrupt hearts of men turn into matter of grief and offence unto themselves.

(1.) Some are offended at his person, in whom the God-head and Manhood are united; who, though the LORD in his word call him “the mighty God,” (*Isaiah ix. 6,*) tells us that “the word was God,” (*John i. 1,*) “God blessed for ever,” (*Rom. ii. 5,*) “equal with God,” (*Phil. ii. 6,*) “the true God,” (*1 John v. 20,*) “the great God,” (*Tit. ii. 13,*) “a God, whose throne is for ever and ever,” (*Heb. i. 8,*) “the LORD, who in the beginning laid the foundations of the earth,” (*Ver. 10,*) “JEHOVAH our Righteousness;” (*Jer. xxiii. 6;*) yet will not endure to have him any more than a mere man.

(2.) Others are offended at his cross, both Jews and Greeks. (*1 Cor. i. 23*) Those pitching in their expectations upon a glorious Prince, who should free them from the Roman yoke, could not endure to be so disappointed, as, in the stead thereof, to have a crucified man, one “in the form of a servant,” to be their MESSIAH. These judging it a foolish thing to expect life from a dead man, glory and blessedness from one who did not keep himself from shame and curse; hearing doctrines wholly inconsistent with the principles they had been prepossessed with, did thereupon refuse to submit to CHRIST; who, notwithstanding, “to them which are called, was the power of God, and the wisdom of God;” had more power than that which the Jews required, more wisdom than that which the Greeks sought after. The cross of CHRIST, likewise to be taken up by his disciples and followers, is matter of offence to many others, called “the offence of the cross.” (*Gal. v. 11,*) When they hear that “they must suffer with him, if they will reign with him;” that “through many tribulations they must enter the kingdom of God;” tha^t

affliction is an appendix to the Gospel, and find the truth of it by experience, persecution arising because of the word, then “presently they are offended.”

(3.) Others are offended at the free-grace of CHRIST, cannot endure to be shut out from causing their own salvation. Thus the Jews, “not willing to seek righteousness by faith in CHRIST, but as it were by the works of the Law, stumbled at that stumbling-stone.” Men would fain owe some of the thanks for their salvation to themselves, to their own will, their own work: But when they have used all the arts and arguments they can to have the efficacy of divine grace within the power of their own will; yet still it is God “that worketh in us to will and to do of his own good pleasure.” (*Phil. ii. 13.*) “By grace we are saved through faith, and that not of ourselves.” “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”

(4.) Others are offended at the doctrine of CHRIST; they are not able to endure the things that are spoken by him.

[1.] Some at the sublimity of it, as being above the disquisition of reason: The philosophers mocked at the doctrine of the resurrection. (*Acts xvii. 32.*) JULIAN scorned Christians, as yielding up their souls captive to a blind belief: Pride of reason, disdaining to admit any thing beyond its own comprehension, hath been the cause of that offence which many have taken at the evangelical doctrine. It hath been noted by learned men, that the eastern nations, by reason of the pride and curiosity of their wits, have been most troubled with horrid and prodigious heresies: And it hath been the constant presumption of heretical spirits, to oppose sound believers, as unskilful and illiterate persons, with the name and pretence of reason.

[2.] Some at the simplicity of it: The doctrine of the cross was esteemed foolishness by the grandees of the world, partly because delivered without “the enticing words of man’s wisdom,” (*1 Cor. ii. 4.*) partly because the things were such as pride and lust judged unreasonable to stoop

to. Christian doctrine is *above* reason natural, *against* reason sinful.

[3.] Some at the sanctity and severity of it. When it teacheth self-denial, “pulling out the right eye, cutting off the right hand, taking up a cross, following CHRIST without the camp, hating and forsaking all for him, walking in the narrow way, having our conversations and affections in heaven, mortifying our lusts, loving our enemies, wrestling against principalities and powers, praying always, abstaining from all appearance of evil, exercising ourselves in a good conscience toward GOD and men, living without rebuke in a crooked generation, walking circumspectly, setting the LORD alway before us, choosing the reproaches of CHRIST rather than the pleasures of sin, or honours of the world :” When sensual and earthly-minded men are held close by such doctrines as these, they conclude with the men of Capernaum, “This is a hard saying, who can hear it ?” (*John* vi. 60.)

3. We should therefore be exhorted so much the more to this comfortable duty, to stir up in our hearts that joy in CHRIST, which the inestimable benefit of our high calling requireth of us. It is a “comely thing for the righteous to rejoice.” (*Psalm* xxxiii. 1.) Shall wicked men glory in that which is their shame, and shall not the righteous rejoice in Him who is their Salvation ? Shall he “rejoice over us to do us good,” (*Jer.* xxxii. 41,) and “rest in his love to us,” (*Zeph.* iii. 17,) and shall not we rejoice in him who is “the chiefest of ten thousand ?” Are not all the objects of joy, which are scattered amongst the creatures, heaped up, and everlastingly treasured in him alone ? Do we delight in wealth ? (as many will say, “Who will shew us any good ?”) Behold here “unsearchable riches,” (*Eph.* iii. 8,) “durable riches,” (*Prov.* viii. 18,) without bounds, without bottom, without end. Do we delight in pleasure ? Behold here, “rivers of pleasure, pleasures for evermore.” Do we delight in beauty ? He is “fairer than the children of men.” In sweet odours ? All his “gar-

ments smell of myrrh, aloes and cassia ;” he is “ perfumed with all the spices of the merchant.” (*Psalm* xlv. 8 ; *Cant.* iii. 6.) In plentiful provision ? Behold here “ a feast of fatted things ;” (*Isa.* xxv. 6;) “ living water, bread of life, meat indeed.” In profound learning ? Here is “ knowledge that passeth knowledge,” *υπερέχον τῆς γνωσεως*, (*Phil.* iii. 8,) “ the excellency of knowledge,” knowledge that is life. (*John* xvii. 3.) In honour and dignity ? Here is “ the **LORD** of glory,” honourable in himself, an honour to his people, making them all “ kings and priests to **God**.” In safety and security ? “ This man is our peace, when the Assyrian is in the land.” (*Mic.* v. 5.) “ He will cast out our enemies, he will undo those that afflict us.” (*Zeph.* iii. 15, 19.) In him is the “ fulness of all delectable things ;” and that which makes all the more delightful, it is a good, though so superlatively precious, yet not to be purchased at a dear rate, set before us, offered unto us, “ without money, without price.” “ A gift, a free gift, a gift of grace, a gift of righteousness.” (*Rom.* v. 15, 18.) Well might the Psalmist bid us “ rejoice, and exceedingly rejoice.” (*Psalm* lxviii. 3.) Well might the Prophet bid us “ sing, and shout, and rejoice, and be glad with all the heart.” (*Zeph.* iii. 14.) Well might the Apostle call it, “ a joy unspeakable, and full of glory :” Since the **LORD JESUS** is not only the joy of saints, (*Luke* xix. 37, 38,) but of blessed angels, (*Luke* ii. 13,) yea, of **God** himself. He is called “ the **LORD**’s delight.” (*Prov.* viii. 30.) Surely, then, **God**’s people cannot but be fully agreed upon it, to “ rejoice in him.”

But how in him ?

1. In his person and immediate excellencies, those glorious treasures of wisdom and grace, wherewith he is replenished, a spectacle of angelical adoration.
2. In his mediation, the great things he hath done, the great benefits he hath procured for us. “ **God** forbid,” saith the Apostle, “ that I should glory, save in the cross of our **LORD JESUS CHRIST**.”
3. In our knowledge of him, and communion with him in all those benefits ; a knowledge in comparison of which

the Apostle esteemed all other things “as loss and dung.”

4. In all the means which he hath appointed to bring men to this knowledge of him, and communion with him: In his ordinances, which are his voice speaking from heaven to us: In his Ministers, to whom he hath committed the word of reconciliation, unto whom what respect or disrespect is showed, CHRIST looketh on as done unto himself.

5. Rejoice we in that work whereunto by these he calls us. As it was his joy to do his FATHER’s work, so it is the joy of believers to do his work; they live not, they die not unto themselves, but unto him.

6. In the graces he supplies us with for the performance of that work: Thus we read of the “joy of faith,” (*Phil. i. 25,*) not only in regard of the good things it assureth unto us, but of the efficacy which it hath in us, enabling us to work by love.

7. In the light of his countenance shining upon us, which is much “better than life itself.” We may all say to him, as he said to his FATHER: “Thou shalt make me full of joy with thy countenance.” (*Acts ii. 28.*)

8. In the hope of his glory: The SPIRIT of adoption is even now a glorious thing; (*John i 2;*) “but it doth not yet appear what we shall be;” only this he hath assured us of, that we shall be “like unto him,” shall “see him as he is,” shall “appear with him in glory,” shall “sit upon his throne,” and “be ever with him.” (*1 John iii. 1, 2; Col. iii. 4.*) And this blessed hope, secured by the witness of the SPIRIT, (who is the seal and earnest of our eternal inheritance,) filleth the hearts of believers with “joy unspeakable and full of glory;” while they look not on the things that are seen, but on the things that are not seen.

9. In the fellowship of his sufferings, which though to sense they be matter of sorrow, yet to faith are they matter of joy. When GOD’s servants consider, that unto these sufferings they were appointed, (*1 Thes. iii. 3,*) that CHRIST owns them as his, (*Col. i. 4,*) that they work for them

“a far more exceeding and eternal weight of glory,” that thereby the “SPIRIT of glory resteth on them,” and that God himself is glorified in them; (*1 Pet. iv. 14;*) in these respects they not only rejoice, but triumph, as “more than conquerors” in all their afflictions.

Thus are believers to rejoice in CHRIST: And that, (1.) Greatly, again and again. Other delights may please the senses, gratify the reason; but there is no joy that can “fill all the heart,” but the “joy of the LORD.” (*Zech. iii. 14.*)

(2.) Alway: “Rejoice evermore.” All other joys have their periods and vacations, they flow and ebb, they blossom and wither. In a fit of sickness, in a pang of conscience, under a sentence of death, they are all as the white of an egg, without any savour. But no condition is imaginable, wherein a conscientious believer hath not a foundation of joy in CHRIST. The COMFORTER he sends, abides with us “for ever.” (*John xiv. 16.*) The joy he gives “none can take it away.” (*John xvi. 22.*) Though God’s people have many causes of sorrow in themselves, strong corruptions, hard hearts, little strength, weak graces, many temptations; yet in CHRIST they have still matter of rejoicing; in the abundance of his pardoning mercy, in the fulness of his SPIRIT, in the sufficiency of his grace, in the fidelity of his promise, in the validity of his purchase, in the vigilancy of his eye, in the readiness of his help, in the perpetuity of his intercession; we disparage so good a LORD, discredit his service, disquiet ourselves, discourage others, grieve his SPIRIT, expose his ways to prejudice and reproach, weaken our hands in his service, and our hearts in love, when we pine and languish under a groundless perplexity, and waste that time, which should be spent in his work, about our jealousies of his favour.

(3.) With trembling and holy reverence, without levity, without wantonness, without presumption, without arrogance. (*Psal. ii. 11.*) So rejoice in him, as withal to fear to offend him, “to work out our salvation with fear and trembling;” even for this very reason, because he is so

gracious as to give us both “ to will and to do of his own good pleasure.” (*Phil. ii. 12, 13.*)

(4.) With improvement of this joy : [1.] Unto thankfulness for CHRIST; and any thing of CHRIST in ourselves ; having tasted that the LORD is gracious, let us ever be speaking good of his name ; though our measures are not so great as some other men’s, yet we may not esteem any thing of salvation small or little ; “ it will grow unto perfection.”

[2.] Unto more cheerful service : The more we triumph in his victory, the more we shall abound in his work : (*1 Cor. xv. 57, 58 :*) “ The joy of the LORD is our strength.” (*Nehem. viii. 10.*) “ Return to thy rest, O my soul ;” there is DAVID’s joy : “ I will walk before the LORD ;” there is the work of that joy. (*Psalm cxvi. 8, 9.*) None are more fruitful in his service, than they who are most joyful in his favour.

[3.] Unto consolation against any other evils ; though we have not the wealth, health, gifts, employments, honours that others have, yet if CHRIST have given us himself, his blood to redeem us, his SPIRIT to quicken us, his grace to renew us, his peace to comfort us, should such “ consolations seem small unto us ?” What wants are there which the joy of the LORD doth not compensate ? What sufferings are there which the joy of the LORD doth not swallow up ? Would we exchange CHRIST if we might have all the world without him ? And shall we be displeased if we have not all the world with him ? Nay, have we not in him all other things more eminently, sweetly, purely, richly to enjoy, than in all the creatures besides ? Doth thy journey to heaven displease thee, because the way haply is deep and stony ? Admit it were a carpet-way, haply there thou wouldest loiter more, haply there thou wouldest be more assaulted ; whereas in a deeper way thou art more careful of thyself, and more secure against thine enemies.

[4.] Unto a zealous provocation of others to come in and be partakers of the same joy. In times of festivity, men use to “ call in their neighbours under their vines and fig-

trees." (*Zecl. iii. 10.*) The LORD JESUS is the feast of his servants. Unto him therefore we should invite one another as ANDREW did SIMON, and PHILIP, NATHANAEL. Joy is of all affections the most communicative: It leaps out into the eyes, the feet, the tongue; stays not in one private bosom; but, as it is able, sheds itself abroad into the bosoms of many others. It was not enough for DAVID to express his own joy by dancing before the ark; but he "deals amongst all the people cakes of bread, pieces of flesh, flagons of wine," that the whole multitude of Israel might rejoice in the ark of GOD as well as he. (*2 Sam. vi. 14, 19.*) I will shut up all with removing an obstacle which seems to stand in the way of this joy.

If I must alway rejoice, how then or when shall I sorrow for sin? I answer; these two do sweetly consist. As the passover was a feast, yet eaten with bitter herbs; so CHRIST our passover may be feasted upon with a bitter sense of our own sins. As in the spring many a sweet flower falls, and yet the sun shines all the while: So there may be sweet flowers of godly sorrow, and the Sun of Righteousness still shines on the soul. None more mourn for offending CHRIST, than those who most rejoice in the fruition of him.

We have thus considered the LORD JESUS as a present, a precious, a full, a pure, a rare, a various, a victorious, a perpetual, a proper good of his people; a Prince adorned with justice, with salvation, with humility, with dispatch, with success and peace. We have showed the folly of those who fix their delights upon empty creatures; the danger of those who are offended at the person, the cross, the grace, the doctrine, the sublimity, the simplicity, the sanctity of the ways of CHRIST. We have exhorted his servants to rejoice in his person, in his mediation, in their knowledge of him, in the ordinances and instruments he hath appointed to bring unto that knowledge, in the service whereunto he calls us, in the graces wherewith he supplies us, in the light of his countenance, in the hope of his glory, in the fellowship of his sufferings; to rejoice in him fully,

to rejoice in him alway, to rejoice without trembling, to improve this joy unto thankfulness for his benefits, unto cheerfulness in his service, unto consolation against all evil, unto the provocation of one another unto the same joy. “ Now the God of hope fill us with all joy and peace in believing, that we may abound in hope, through the power of the HOLY GHOST ; that the peace of God, which passeth all understanding, may rule in our hearts ; that we may rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls. And the God of peace, who brought again from the dead our LORD JESUS, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through JESUS CHRIST ; to whom be glory for ever and ever. Amen.”

D E V O T I O N S

FOR

E V E R Y D A Y O F T H E W E E K,

AND T H E

G R E A T F E S T I V A L S.

TO THE READER.

THIS excellent book is not fitted for devotion only, but instruction also ; so as to contain in it, together with the devotional part, a complete system of the Christian doctrine, by entertaining the mind with proper considerations upon the being, nature and attributes of GOD ; upon the mysterious economy of the ever-blessed TRINITY, for our creation, redemption, and sanctification ; upon the original of evil, and the conduct of divine justice and mercy here-upon, in exactest harmony ; upon the two covenants, and the laws and rules of each ; upon the universal providence of GOD, and the various periods and revolutions belonging to it ; upon the incarnation of the SON of GOD, for the recovery of lost man, and the wonderful love of the FATHER in giving this his only SON to be a propitiation for the sins of the world ; upon his holy nativity and circumcision, his subjection to the Law, and most perfect obedience, his baptism and solemn inauguration, his fasting and temptation, his agony and bloody sweat, his cross and passion, his precious death and burial, his glorious resurrection, and triumphant ascension, and his most meritorious intercession ; upon his sending another Comforter, to represent him, and leaving a pledge for his coming again in his own person at the last day, to subdue all things under his feet ; upon the revelation of his Majesty and power in his miraculous triumphs over the spirits of darkness, and his constituting a spiritual kingdom on the earth, with proper officers and Ministers under him ; upon the divinity of the HOLY SPIRIT, and unity both with the FATHER and the SON ; upon his manifold operations, gifts, and graces, and

his government both of particular souls, and of the Church in general ; upon the nature, causes, effects and signs of true repentance and conyersion ; upon the moral and eternal law, and the commandments given to **ADAM**, **NOAH**, **ABRAHAM** and **MOSES** ; upon the Christian graces of faith, hope, and charity ; upon the sacraments and other holy institutions of the New Testament ; upon the ministrations, under **CHRIST**, of angels and blessed spirits, and their attendance about our altars, and joining with our prayers and praises offered unto **God** ; upon the immortality and intermediate state of all souls, and the many mansions for the better sort of **God's** house, according to their degrees of sanctification here ; upon the constitution of the Church on the foundation of the Apostles, **CHRIST** himself being the head corner-stone, and the **HOLY GHOST** the life thereof ; upon the communion of saints, and the blessed fellowship of all the faithful of every degree both in heaven and earth, by a participation of the same life and spirit ; upon the resurrection and judgment, and wonderful scenes that then shall be opened to all the world ; and, Lastly, Upon the final destruction of all the wicked, and the glories and triumphs of the saints, when at the second coming of our **LORD** they shall receive their perfect consummation in bliss never to have end.

THE
OFFICE FOR SUNDAY.

MORNING PRAYER.

PREVENT, we beseech thee, O LORD, all our doings with thy most gracious inspirations, and further them with thy continual help, that every prayer and work of ours may begin always from thee, and by thee be happily ended, and more especially the service we are now entering upon, through JESUS CHRIST our LORD. Amen.

Our FATHER, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

PSALM I.

BEHOLD the angels assembled in their choirs, and the blessed saints ready with their hymns; behold the church prepares her solemn offices, and summons all her children to bring in their praises.

Come, let us adore our glorified JESUS.

The King of heaven himself invites us, and graciously calls us into his own presence; he bids us suspend our mean employments in the world, to receive the honour of treating with him.

Come, let us adore our glorified JESUS.

To him we owe all the days of our lives; at least let us pay this one to his service; a service so sweet and easy in itself, and so infinitely rich in its eternal rewards.

Come, let us adore our glorified JESUS.

Let us cheerfully ascend to the house of our LORD, the place he has chosen for our sakes to dwell in: Let us revo-

PSALM II.

WELCOME, blessed day, wherein the Sun of Righteousness arose, and chased away the clouds of fear.

Welcome, thou birth-day of our hopes, a day of joy, and public refreshment.

A day of holiness and solemn devotion; a day of rest and universal jubilee.

Welcome to us, and our dark world; and may thy radiant name shine bright for ever.

May all the earth be enlightened with thy beams, and every frozen heart dissolve and sing!

This is the day which our LORD hath made; let us be glad and rejoice therein.

This is the day he hath sanctified to himself, and called by his own most holy name:

That in it we may meet to adore his greatness, and admire the wonders of his infinite power:

That we may remember his innumerable mercies, and deeply imprint them in our hearts:

That we may visit his holy temple, and humbly present our homage at his altar:

That sacred altar, where the sacrifice of the LAMB of GOD is shown forth, and the memory of our SAVIOUR's love continually renewed.

Worthy, O LORD, art thou of all our time, worthy the praises of all thy creatures.

Every moment of our life is bound to bless thee, since every moment subsists by thy goodness.

Shall others labour so much for vanity, and shall we not rest for the service of our GOD?

Shall we employ the whole week on ourselves, and not offer in gratitude one day unto thee?

To thee, who bestowest on us all we have, and wilt give us hereafter more than we can hope.

O gracious LORD, whose mercy accepts such slender payment, as our poverty affords,

Whose bounty grants so liberally to us, and retains so small a part for thyself:

O make us faithfully observe our duty, and render so exactly the tribute we owe to thee,

That passing still thy days to thy honour, we may end our own in thy favour.

Glory be to the Father, &c.

As it was in the beginning, &c.

“Thou hast created all things, O LORD, for the use of man, and man for the enjoyment of thyself.”

PSALM III.

WHEN the harvest sun provides a cloud, and seems to rest his wearied beams;

He seeks not to save the journey of his light, but only spares the reaper's head.

Much less seekest thou, O LORD, who madest the sun the shadow of thy glory, and inspiredst all creatures to represent thy bounty;

Much less seekest thou, by the reserve of a day, to procure thine own repose.

Thou, who createdst all things by a word of thy mouth, and sustaineſt them in thy hand;

Who governest the whole world without perplexing thy thoughts, and always remainest the same unchangeable fulness:

It is not to increase thine own eternity, that thus thou takeſt a portion of our time.

Thy goodness friendly bears the name, but intends for us all the profit of the day:

That the wearied hands may be relieved with rest, and enabled to lift up themselves to thee:

That the guilty consciences may accuse their crimes on earth, to be pardoned in heaven.

That the love-prepared souls may approach thy table, and feast their hopes with that delicious banquet.

That all may speak to thee by prayer, and hear thy voice by the mouth of their pastors:

O blessed LORD, what excellent arts has thy wisdom invented to bring us to thyself!

Thou takest our eyes by the beauty of thy house, and of thy solemn offices.

Thou quickenest our affections by our mutual devotions, and meltst our hearts with the sweetness of thy music.

Thou strengthenest our faith by thy public assemblies, and improvest our love both to thee, and one another.

Whilst we all meet for the same blessed end, and by mutual reflections increase our fervours :

Happy, thrice happy they, O merciful God, whom thy providence has favoured with all these blessings.

But where thou art pleased to deny these mercies, refuse not, O Lord, to extend a measure of thy grace :

And to all that live in such spiritual destitutions, grant extraordinary supplies from thyself ;

That at least they may build a little chapel in their hearts, and consecrate themselves entirely unto thee.

Grant that the more they want of other helps, they may find the greater assistances from thee :

Make them sensible of the blessed opportunities they have had, and now want, to wait upon thee.

Forgive them the neglect, and ill improvement they have made of them, and wherever they meet in thy name, be thou in the midst of them.

No farther motives shall they need to draw them, nor other temple to address their prayers.

Since every place, where thou art not graciously present, is unholy ; but where thou art, is joy and peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

“Thou hast created all things, O Lord, for the use of man, and man for the enjoyment of thyself.”

PSALM IV.

COME, let us lay aside the cares of this world, and take into our minds the joys of heaven.

Let us empty our heads of all other thoughts, and prepare that room to entertain our God.

Retiring from the many distractions of this life, and closely recollecting all the forces of our souls,

So to pursue in earnest that one necessary work, the securing to ourselves the kingdom of heaven.

Why should we thus neglect that sacred science, and be busy in every thing but our own salvation ?

Why should we forsake the real substance, to embrace an empty fancy ?

Miserable are they, O **LORD**, who study all things else, and never seek to taste thy sweetness.

Miserable, though their skill can number the stars, and trace out the ways of the planets.

To know thee, O **LORD**, is to be truly wise, and to contemplate thee, the highest learning.

But, O thou glorious God of truth, in whom the treasures of knowledge are all laid up !

Unless thou draw the curtain from before our eyes, and drive away the clouds that intercept our sight,

Never shall we see those heavenly mysteries, nor ever discern the beauty of thy providence.

Send forth thy light, O thou Morning Star ! and lead us to thy holy hill.

Send forth thy truth, O uncreated Wisdom ! and bring us to thy blessed tabernacle.

Show us thyself, O glorious JESUS ! and in thee we shall behold all that we can wish.

Only so much we beg to conceive of thy majesty, as may move our hearts to seek thee.

Only so much of thy unapproachable Deity, as may guide our souls to find thee.

So let us know and love thee here, O thou sovereign bliss of our souls !

That hereafter we may know thee better, and love and enjoy thee for ever.

Glory be to the Father, &c.

As it was in the beginning, &c. Hallelujah.

O glorious JESUS, in whom we live, and without whom we die, mortify in us all sensual desires, and quicken our

hearts with thy holy love; that we may no longer esteem the vanities of the world, but place our affections entirely on thee; “ who didst die for our sins, and rise again for our justification.” O thou our only hope and portion in the land of the living, may our thoughts and discourses still be of thee, our works and sufferings all for thee; “ who didst die for our sins, and rise again for our justification.”

A T N O O N.

O how adorable are thy counsels, O Lord! How strangely endearing the ways of thy love!

PSALM V.

SING unto our Lord a psalm of joy; sing praises to the God of our salvation.

Sing with a loud and cheerful voice; sing with a glad and thankful heart.

Say to the weak of spirit, Be strong; and unto the sorrowful, Be of good comfort.

Tell all the world this soul-reviving truth, and may their hearts within them leap to hear it:

Tell them, the Lord of life is risen again, and has clothed himself with immortal glory.

He made the angels messengers of his victory, and vouchsafed himself to bring us the joyful news.

How many ways did thy mercy invent, O thou wise Contriver of all our happiness!

To convince thy followers into this blessed belief, and settle in their hearts a firm ground of hope.

Thou appearedst to holy women in their return from the sepulchre, and openedst their eyes to know and adore thee:

Thou overtookedst in the way the two that discoursed of thee, and made their hearts burn within them to hear thee.

Thou showedst thyself on the shore to thy weary disciples labouring at sea.

Labouring all night, alas ! in vain, without the blessing of their beloved JESUS ;

Thou showedst thyself, and toldest them who thou wert, in the kind known token of a beneficial miracle.

Through the doors, though shut, thou swiftly passedst, to carry peace to thy comfortless friends ;

To encourage their fears with thy powerful presence, and secure their faith by thy arguments.

How didst thou condescend to eat before them, and invite them to touch thy sacred body !

How didst thou sweetly provoke that incredulous servant to thrust his hand into thy wounded side !

How often, O my gracious LORD, in those blessed forty days, did thy love cast about to meet with thy disciples !

That thou mightest teach them still some excellent truth, and imprint still deeper thy love in their hearts.

Discoursing perpetually of the kingdom of heaven, and establishing means to bring us thither.

At last, when all thy glorious task was done, and thy parting hour from this earth approached,

Thou tenderly gatheredst thy children about thee, and, in their full sight, wentest up to heaven ;

Leaving thy dearest blessing on their heads, and promising them a Comforter to supply thy absence.

O how adorable are thy counsels, O LORD ! How strangely endearing are the ways of thy love !

Say now, my soul, is not this evidence clear enough to answer all our darkest doubts ?

Is not this hope abundantly sufficient to sweeten all our bitterest sorrows ?

What, though we mourn and be afflicted here, and sigh under the miseries of this world for a time ?

We are sure our tears shall one day be turned into joy, and that joy none shall take from us.

What, though our bodies are crumbled into dust, and that dust blown about over the face of the earth ?

Yet we know that our **REDEEMER** lives, and shall appear in brightness at the last great day.

He shall appear in the midst of innumerable angels, and with these very eyes we shall see him :

We shall possess him whom our souls have loved ; and be united to him for ever, who is the only end of our being.

Glory be to the Father, &c.

As it was in the beginning, &c. Hallelujah.

PSALM VI.

RAISE thy head, O my soul, and look up, and behold the glory of thy crucified **SAVIOUR**.

He that was dead and laid in the grave, low enough to prove himself man,

Is risen again and ascended into heaven, high enough to prove himself **GOD**.

He is risen, and made the light his garment, and commanded the clouds to be the chariot of his triumph.

The gates of heaven obeyed their **LORD**, and the everlasting doors opened to the King of Glory.

Enter, bright King, attended with thy beauteous angels, and the glad train of saints, who arose, and came out of their graves after thy resurrection.

Enter and re-possess thy ancient throne, and reign eternally at the right hand of thy **FATHER**.

May every knee bow low at thy exalted name, and every tongue confess thy glory !

May all created nature adore thy power, and the church of thy redeemed exult in thy goodness !

Whom have we in heaven, O **LORD**, but thee, who wentest thither to make way for thy followers ?

What have we on earth but our hope, by following thee, to arrive at last where thou art gone before us ?

O glorious **JESUS**, our strength, our joy, and the immortal life of our souls,

Be thou the subject of all our studies, and the daily entertainment of our thoughts.

Draw us, O LORD, from the world and ourselves, that we be not entangled with any earthly desires.

Draw us after thee, and the odours of thy sweetness ; that we may run with delight the ways of thy commands.

Draw us up to thee on thy throne of bliss ; that we may see thy face, and rejoice with thee for ever in thy kingdom.

Glory be to the Father, &c.

As it was, &c. Hallelujah.

PSALM VII.

WHY should our hearts still dwell upon earth, since the treasure of our hearts is returned to heaven ?

Since our glorified JESUS is ascended above ; to prepare us a place in his own kingdom ?

A place of rest and secure peace, where we shall see, and praise, and adore him for ever :

A place of joy and everlasting felicity, where we shall love, and possess, and delight in him for ever.

How will our spirits be ravished within themselves, to reflect on the fulness of their own beatitude !

How shall we all rejoice in one another's felicity ; but infinitely more in the infinitely greater felicity of our GOD !

O heaven ! towards thee we lift up our languishing heads, and with longing hearts and outstretched hands, reach at thy glories.

When, O thou finisher of all our hopes ; when shall we once behold that incomparable light ?

That light, which illuminates the eyes of angels, and renews the youth of saints :

That light, which is thy very self, O LORD our GOD ! whom we shall there see face to face.

O Light ! shine thou perpetually in our eyes ; that thy brightness may darken the little lustre of this world.

O Light ! shed thou thy flames in our hearts ; that thy light may consume all other desires ;

That we may burn continually with the chaste love of thee ; till thine own bright day appear ;

Till we be called from this veil of darkness, into the glorious presence of the living GOD :

To see him that made the heavens and the earth ; and disposes all things into such beauteous order :

To see him who first gave us our being, then governed us in our way, and brought us at length to so blessed an end.

Meanwhile, O gracious LORD, the crown of all thy saints, and only expectation of thy faithful servants !

Make us entertain our life with the comfort of this hope, and our hope with the assurance of thy promises.

Make us still every day more perfectly understand our great duty, and thy infinite love.

Make us continually meditate the advancement of thy glory, and invite all the world to sing thy praises.

Praise our LORD, O ye holy angels ! Praise him, O ye happy saints !

Praise him, O ye faithful, departed in his grace ! Praise him, O ye living, who subsist by his mercy !

Praise him in the vast immensity of his power ! Praise him in the admirable wisdom of his providence !

Praise him in the blessed effects of his goodness ! Praise him in the infiniteness of all his attributes !

Be thou for ever thine own first praise, O glorious GOD ! and to all the felicities thou essentially possessest, may every creature say, Amen.

Glory be, &c. As it was, &c. Hallelujah.

O GOD, who hast glorified our victorious SAVIOUR with a visible triumphant resurrection from the dead, and ascension into heaven, where he sits at thy right hand, the world's supreme Governor and final Judge ; grant, we beseech thee, that his triumphs and glories may ever shine in our eyes, to make us more clearly see through his sufferings, and more courageously wade through our own ; being assured by his example, that if we endeavour to live and die like him, for the advancement of thy love in ourselves and others, thou wilt raise again our dead bodies too, and conforming them to his glorious body, call us above the clouds, and give us possession of thy ever-

lasting kingdom ; through the same LORD JESUS CHRIST, thy Son, who, with thee and the HOLY GHOST, liveth and reigneth one God, world without end. Amen.

IN THE AFTERNOON.

In the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the holy and undivided TRINITY, now and for evermore. Amen.

Glorious things are said of thee, thou city of the King of heaven. Hallelujah.

PSALM VIII.

LET them, O LORD, seek other delights, who expect no felicity from thee.

Let them fill up their time with other employments, who think thy rewards not worth their labour.

As for thy servants, our chief content shall be to meditate the glories prepared for us above.

All the few years we live, shall spend themselves to prepare for that one eternal day :

That day whose brightness knows no night ; nor ever fears the least eclipse :

Whose cheerful brow no clouds overcast ; nor storm molest the passage of its rays :

Which still shines on serene and clear ; and fills with splendour that spacious palace.

It needs not the fading lustre of our sun, nor the borrowed silver of the moon.

The sun that rises there, is the LAMB ; and the light that shines, is the glory of GOD.

O how beauteous truths are sung of thee, thou city of the King of heaven !

Thy walls are raised with precious stone, and every gate is of one rich pearl.

Thy mansions are built with choicest jewels ; and the pavement of thy streets is transparent gold.

Down in the midst runs a crystal river, perpetually flowing from the throne of God.

There all along those pleasant banks, deliciously grows the tree of life ;

Healing all wounds with its balmy leaves, and making immortal all that taste its fruit.

Thus is the holy city built ; thus is the New Jerusalem adorned.

O fortunate and glorious city ! How free and happy are thy glad inhabitants !

Every head wears a royal crown ; and every hand a palm of victory.

Every eye overflows with joy ; and every tongue with psalms of praise.

Behold, O my soul, the inheritance we seek ; and where can we find more riches to invite us ?

Behold the felicities to which we are called ; and where can we meet such pleasures to entertain us ?

Away then, all vain and worldly desires ; be banished for ever from molesting my peace.

Descend, thou blessed heaven, into my heart, or rather take up my heart unto thee.

Thy joys are too great to enter into me ; O make me fit to enter into them.

Make me still think on my country above ; and there establish my eternal home,

Where I shall dwell perpetually in the view of my God ; and be filled for ever with the sweetness of his presence.

Glory be, &c. As it was, &c.

If these imperfect shadows so sweetly please, how will the real substance transport our hearts ! Hallelujah.

PSALM IX.

BLESSED be thy gracious wisdom, O LORD, that so mercifully stoops to our low conceptions.

Thou hidest, or rather, so revealest thy sublime rewards,
to take us with things we most admire.

Sceptres and crowns thou knowest are apt to win the
hearts of us thy children :

Children, alas, in useful knowledge ; O that we were so
in love and duty !

What is a drop of water to the boundless ocean ; or a
grain of dust to this vast globe ?

Such, O my God, and infinitely less, are the richest
kingdoms here below ;

Should we compare their most pompous state, to the
meanest degree in the court of heaven.

When thou hast fed us a while with milk, thou invitest
our appetite to stronger meat.

Thou tellest us of a sweet delicious life, in the blessed
society of saints and angels :

With whom we shall dwell in perpetual friendship, and
be loved and esteemed of them all for ever.

Thou tellest us of a pure soul-ravishing joy, to behold
the amiable face of JESUS ;

Whose gracious smiles shine round about, and fill the
heavens with holy gladness.

Thou tellest us still of incomparably higher delights ;
hearken, O my soul, and humbly adore thy God ;

Whose bounty has provided thee large rewards ; since
they are no less than his very self.

Himself he will clearly unveil before us ; and openly
show us that great secret.

O happy secret, if once attained ; if once we but see the
face of our GOD !

What is it, LORD, to see thy glorious face, but to know
thee as thou art in thine own blessed being ?

To know the immensity of thy self-subsisting essence ;
and the infinite excellence of all thy attributes :

To know the power of the eternal FATHER, and the
wisdom of the uncreated Son :

To know the goodness of the HOLY GHOST, and the in-
comprehensible glories of the undivided TRINITY.

This, O my soul, is the top of happiness ; this is the supreme perfection of our nature.

This, this is alone the aim of our being ; the hope and end of all our labours.

When we are come to this, we shall presently rest ; and our satisfied desires reach no farther.

We shall be filled with overflowing bliss ; and our utmost capacities hold no more :

But in one act of joy will be eternally fixed ; and that one act spring fresh for ever.

Glory be, &c. As it was, &c.

Never can we say too much of this glorious subject ; never can we think enough of the felicities of heaven. Hallelujah.

PSALM X.

ARISE, my soul, to thee these joys belong ; arise, and advance thyself on high.

Leave here below all earthly thoughts, and fly away with the wings of the spirit.

Fly to that glorious land of promise, and gladly salute those heavenly regions.

Hail, happy Paradise of pure delights ; thou beauteous garden of never-fading flowers !

Hail, blessed society of beatified spirits, who perpetually contemplate the eternal Deity !

Hail, and for ever may your glories grow, till they rise so high, they can grow no more.

Hail you, who, in your cheerful hymns, remember us who dwell below in this vale of tears.

We hope one day to come up to you ; and be placed, to sing in your holy choirs.

We hope to know all things produced ; we hope to know that all-producing Cause.

O what a fire of love will it kindle in our hearts, when we shall see those shining mysteries !

When our great God, like a burning mirror, shall strike his brightness on the eyes of our souls !

Under these veils thou hidest those glorious mysteries, too high and spiritual for flesh and blood.

O what excessive joy will that love produce ; a love so violently desiring, and so fully satisfied !

When our capacities shall be stretched to the utmost, and the rich abounding objects fill and overflow them !

O what profound repose will that joy beget ; a joy so infinitely high, and so eternally secure !

When we shall sweetly dissolve into the blissful union with our first beginning !

When, without losing what we are, we shall become in a great measure even what he is !

We shall take part in all his joys, and share in the glories of all his heaven.

O what divine and ravishing words are these ! How gently they enter and delight my ear !

How they diffuse themselves through all my heart, and strongly penetrate my very soul !

Methinks they turn to substance as they go ; and I feel them work and stir through all my powers.

There, O my soul, we shall rest from all our labours, which are but the way to all that happiness.

There we shall rest for ever in the protection of our GOD, in the arms and bosom of our dearest LORD.

O heaven ! the eternal source of all these joys, and infinitely more, and infinitely greater,

As the hart pants after the water-brooks, so let my soul thirst after thee.

After thee let me daily sigh and mourn ; and with a fixed and longing eye look up, and say,

When, O my GOD, shall I sit at that fountain head ; and drink my fill of those living streams ?

When shall I be satisfied with that torrent of pleasures, which springs for ever from thy glorious throne ?

O that the days of my banishment were finished ! How is the time of my pilgrimage prolonged !

Why am I still detained in this valley of tears ? Still wandering up and down in this wilderness of dangers ?

Come, JESUS, my only hope, and sure deliverer out of all my sorrows.

Come thou, and here begin to dwell in my heart ; and fit me for the life I shall lead hereafter.

Come, O my LORD, and prepare my soul for thee ; and then, when thou pleasest, take it to thyself.

Glory be, &c. As it was, &c.

IN THE EVENING.

All is unquiet here till we come to thee, and repose at last in the kingdom of peace.

PSALM XI.

Who will give me the wings of a dove, that I may fly away, and be at rest ?

That I may fly away from the troubles of this life, and be at rest, O LORD, with thee !

Here, alas ! we are forced to sigh, and bear with grief the burden of our miseries.

Often we encounter dangers that divert our progress in the way to bliss.

Often we are assaulted with temptations, that set us back in the accounts of eternity.

How many times, O my soul, have we concluded that this earth affords no real joy !

How many times have we fully agreed, that heaven alone is the place of happiness.

Yet do these false allurements again deceive us, and steal away our hearts to dote on folly :

Yet do we forget our resolves, and wretchedly neglect our true felicity.

O thou victorious Conqueror of sin and death ! assist us in this dangerous warfare.

O thou benign Refresher of distressed spirits ! relieve us in this tedious pilgrimage.

Make us still thirst and sigh after thee, the living fountain of life-giving streams.

Make us despise all other delights, and set our affections entirely on thy joys.

Since nothing, **LORD**, can satisfy our souls but thee, O let our souls seek nothing but thee.

Glory be, &c. As it was, &c.

PSALM XII.

GIVE me, O **LORD**, the innocence of doves ; and fill my soul with thy mild Spirit :

Then I shall need none of their wings ; since heaven itself will dwell in my heart.

It is on the proud thou lookest afar off ; but inclinest thine ear to the humble and meek :

Who delight in the peace of a contented mind ; and limit their thoughts to their own little sphere :

Never intermeddling with the actions of others ; unless where charity and reason engage them :

But their beloved employment is to sit in silence ; and think on the happiness they expect hereafter.

To meditate the joys of saints and angels ; and the blissful vision of the face of **JESUS**.

O how secure and sweetly do they sleep, who go to bed with a quiet conscience !

Who after a day of faithful industry, in a course of just and pious living,

Lay down their wearied heads in peace, and safely rest in the bosom of Providence :

If they awake, their conscience comforts them in the dark ; and bids them not fear the shadow of death :

No, nor even death itself ; but confidently look up, and long for the dawn of that eternal day.

This too, my soul, should be our care, to note, and censure, and correct ourselves :

To strive for mastery over the passions that molest us ; and dismiss from our thoughts what no way concerns us.

Let then the worldly pursue their liberties ; and say and do as they think fit.

What is that to thee, my soul ! who shalt not answer for others, unless thou some way make their faults thine own.

Thy pity may grieve, and thy charity endeavour ; but if they will not hear, follow thou thy **God**.

Follow the way that leads to truth ; follow the truth that leads to life.

Follow the steps of thy beloved **JESUS**, who alone is the way, the truth, and the life.

Follow his holiness in what he did ; follow his patience in what he suffered.

Follow him that calls thee in a thousand promises ; follow him that crowns thee with infinite rewards.

Follow thy faithful **Lord**, O my soul, to the end ; and thou art sure in the end to possess him for ever.

Glory be, &c. As it was, &c.

PSALM XIII.

MEEKNESS indeed is the heaven of this life ; but the heaven of heavens, O **Lord**, is above with thee.

Meekness may qualify our miseries here, and make our time pass gentlier away.

But to be fully happy, we must stay till hereafter ; till thy mercy bring us all to our last end.

That glorious end for which our souls were made ; and all things else, to serve them in their way.

It is not to sport our time in pleasures, that thou, O **Lord**, hast placed us here.

It is not to gain a fair estate, that thy kindness still prolongs our days.

But to do good to ourselves and others, and glorify thee in improving thy creatures.

To increase every day our longing desires of beholding thee in thine own bright self.

O glorious **Lord**, whose infinite sweetness provokes and satisfies all our appetites !

May my entire affections delight in thee, above all the vain enjoyments of this world :

Above all praise and empty honour ; above all beauty and fading pleasure :

Above all health and deceitful riches ; above all power and subtle knowledge :

Above all even thine own bounty can give, and whatever is not thy very self.

O ! may my wearied soul repose in thee, the centre of eternal rest.

May I forget myself to think of thee ; and fill my memory with the wonders of thy love.

That infinite love, which when my thoughts consider, not as they ought, alas ! but as I am able,

The goods or ills of this world lose their name, and yield not either relish or distaste.

O my adored JESUS, let me love thee always ; because from eternity thou hast loved me !

O let me love thee only, gracious GOD ! because thou alone deservest all my heart.

Always, and only, let me love thee, O LORD ! since always my hope is only in thee.

Glory be, &c. As it was, &c. Hallelujah.

All is unquiet here, till we come to thee, and repose at last in the kingdom of peace.

HYMN II.

DEAR JESU, when, when will it be
That I no more shall break with thee !
When will this war of passions cease,
And my free soul enjoy thy peace !

Here I repent, and sin again ;
Now I revive, and now am slain ;
Slain with the same unhappy dart,
Which, O ! too often wounds my heart.

When, dearest LORD, when shall I be
A garden seal'd to all but thee ?

No more expos'd, no more undone ;
But live and grow to thee alone ?

'Tis not, alas ! on this low earth,
That such pure flowers can find a birth :
Only they spring above the skies,
Where none can live, till here he dies.

Then let me die, that I may go,
 And dwell where those bright lilies grow ;
 Where those blest plants of glory rise,
 And make a safer Paradise.

No dang'rous fruit, no tempting Eve,
 No crafty serpent to deceive ;
 But we like Gods indeed shall be ;
 O let me die that life to see.
 Great ever-living GOD, to thee,
 In essence One, in persons Three,
 May all thy works their tribute bring,
 And every age thy glory sing. Amen.

Blessed be the holy name of the LORD our God who hath shewed us the light of his countenance, and hath caused us to see his goodness in the land of the living. Hallelujah. For, behold, thou art the light of the nations, O CHRIST, and the glory of thy church. Hallelujah.

LORD, we beseech thee, forsake us not in the vanishing of our days ; but still continue thy gracious and fatherly protection unto us : Be thou our light and defence, our guide and guard, through the valley of misery and tears, and the shadow of death, to that holy hill where thine honour and our rest dwelleth : And give us the peace, and comfort, and communion of thy HOLY SPIRIT, that our eyes may see thy salvation, and we thy servants may depart in thy peace, for the merits and satisfaction of thy dear Son, JESUS CHRIST our LORD. Amen.

O GOD, whose gracious providence has particularly ordained the spirit of meekness to waft us safely through the turbulent sea of the world, to our heaven of bliss ; vouchsafe, we beseech thee, that the clear experience we every day make of our own weakness and vanity, may so dispose us for this precious virtue, that our minds may never be discomposed with passion, nor our tongues break forth into violent expressions, but our temper may be always preserved calm and regular, and, as becomes those all whose powers are possessed of the joys of heaven, apt

to feel in every thing only the sweet impulses of hope and charity, through our LORD JESUS CHRIST thy Son; to whom, with thee and the HOLY GHOST, be all honour and glory, world without end. Amen.

Vouchafe us, we beseech thee, O LORD, a quiet night, and a happy end.

Visit, we beseech thee, O LORD, this habitation, and drive far away all snares of the enemy: Let thy holy angels dwell therein to preserve us in peace, and thy blessing be upon us for ever: through our LORD JESUS CHRIST thy Son.

The blessing of God Almighty, FATHER, SON, and HOLY GHOST, descend upon us, and dwell in our hearts for ever.

THE
OFFICE FOR MONDAY.

MORNING PRAYER.

PSALM I.

LET us with reverence appear before Him, and humble ourselves in the presence of his glory ; Let us all bring forth our psalms of praise, and sing with joy to our great Creator.

Come, let us adore our God that made us.

He made us, not we ourselves, and freely bestowed on us all the rest of his creatures, to engage our hearts to love his goodness, and to admire the riches of his infinite bounty.

Come, let us adore our God that made us.

Our bodies he framed of the dust of the earth, and gave us a soul after his own likeness ; a soul which all created nature cannot fill ; nor any thing below his own immensity.

Come, let us adore our God that made us.

For himself he made us, and for his glorious kingdom, that we might dwell with him in perfect bliss, and sing his praises for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

“ All things lie open to the eyes of God. All things are naked to Him with whom we speak.”

PSALM II.

Happy are they, O glorious LORD ! who every where adore thy presence.

Happy, who live on earth, as in the sight of the King of heaven ; and every moment say in their heart, Our God is here.

Here is the centre of our souls, to witness all our thoughts, and judge exactly our most secret intents.

Though his throne of state is established above ; and the splendours of his glory shine only on the blessed :

Yet his unlimited eye looks down to this world, and beholds all the ways of the children of **ADAM**.

If we go out, He marks our steps ; and when we retire, our closet excludes not him.

While we are alone, he minds our contrivings ; and the ends we aim at in all our studies.

When we converse with others, he observes our deportment, and the good or ill we do them, or ourselves.

In our devotions he notes our carriage ; and regards with what attention we pray.

All the day long he considers how we spend our time ; and our darkest night conceals not our works from him.

If we deceive our neighbour, he spies the fraud ; and hears the least whisper of a slandering tongue :

If we in secret oppress the poor ; or by private alms relieve their wants :

If in our hearts we murmur at the rich ; or live contented with our little portion :

Whatever we do, he perfectly sees us ; where ever we are, he is with us.

Why, O thou Sovereign **LORD** of heaven ! why dost thou stoop thus low thy glorious eye ?

What canst thou find that here deserves thy sight, among the trifles of our empty world ?

What canst thou find, alas ! that should not fear thy sight among the follies of our lives ?

It is not thyself, O **LORD**, thou seekest to satisfy ; but all thy design is for our advantage.

Thou graciously standest by to see us work ; that thine awful eye may quicken our diligence.

Thou art still at hand to relieve our wants ; that so friendly a nearness may increase our confidence.

Thou appearest still ready to punish our sins ; that the shake of thy rod may prevent our miseries.

Sure, O my God, thy favours must needs be sweet ; since even thy threatenings have so much mercy.

Sure we must needs be worse than blind ; if in the face of heaven we dare be wicked.

Henceforth, O gracious LORD ! as children rejoice in the indulgent presence of their tender Father,

So make us still, with humble boldness, rejoice before thee our merciful Creator.

And as new pardoned subjects justly fear the angry brow of their offended Prince ;

So let our forgiven souls continually tremble to provoke the wrath of thy dread Majesty.

O temper thus our love with reverence ; and thus allay our fear with hope.

Glory be, &c. As it was, &c.

Happy we, who have our God so near us ; happy, if our pious lives keep us near him.

PSALM III.

MY GOD ! since thou art never absent from us ; let us be always present with thee.

Let us go up to the throne above ; and there contemplate and admire thy glory.

Let us attend on thy holy altars ; and there adore and praise thy mercy.

Every where let us seek to meet thee ; every where let us delight to find thee.

All our wants let us spread before thee ; all our petitions let us offer unto thee.

Thou willingly inclinest thy gracious ear to the prayers that come from a fervent heart.

Thou lovest to hear us treat of heaven ; as if we made it our business indeed to go thither.

All other things we must ask with submission to thee ; since we know not what is good for ourselves :

But thy eternal joys we may beg without restraint ; and urge and press for thy assistance to gain them.

Heaven we may wish, without the check of resignation ; heaven we may pray for, without fear of importunity.

O wise and gracious LORD, whatever thou doest, thy love intends it all for the good of thy servants.

If thou deferrest sometimes to grant our requests, it is only in love to make us repeat them.

That we may feel more sensibly our own poverty, and be more strongly convinced of our dependance on thee

That we may practise our hope while we expect; and increase our gratitude when we receive.

Sure, no easier work than to ask what we want; no cheaper purchase than to have for asking.

Sure, no sweeter pleasure than to converse with GOD; nor greater profit than to gain his favour.

O thou blessed End of all our labours, and only Centre of all our wishes!

Do thou reclaim our wandering fancies; and guide and fix them on thy service.

Night and day let us call on thee, and never cease knocking at the doors of thy palace.

Let no delay discourage our hope; nor even refusal destroy our confidence,

But let this foundation still sustain us; and on this let our peace be established for ever.

What is necessary thy goodness will not deny; the rest our obedience submits to thy pleasure.

Glory be, &c. As it was, &c.

PSALM IV.

DELIVER us, O LORD, from asking of thee, what we cannot receive without danger to ourselves.

Deliver us from receiving what we cannot use, without offending others, or ruining our own souls.

Deliver us from so presuming on thy bounty, as to omit our own duty.

Still to our devotions let us join our best endeavours; and make our earth comply with thy heaven.

If we desire of thee to relieve our necessities, let us faithfully labour with our hands;

And not expect a blessing from the clouds on the idle follies of an undisciplined life.

If we beg grace for victory over our passions, let us constantly resist their assaults.

Let us wisely foresee our particular dangers, and use the proper weapon against every sin.

In vain we approach thy holy altar, if our lives prepare not the way for our offerings.

Thou shuttest thy ears to our loudest prayers, if we open not ours to the voice of the poor.

Thou deniest to pardon our trespasses against thee, unless we forgive our enemies.

O the extreme benignity of our glorious God; who treats with his creatures upon equal terms!

Who deals no otherwise with us, miserable wretches, than we ourselves with one another.

He promises to give the same measure we give our neighbours, and performs incomparably more than he promises;

Pressed down and shaken together, and running over into the bosoms of them that love him.

Such, O my God, is the bounty of thy goodness, and no less the patience of thy generous hand.

Thou holdest thy blessings hovering over our heads, still watching the time when we are fit to receive them.

Then thou immediately sendest them down to enter our hearts, and dwell with us for ever.

Even that very temper which thus disposes us, entirely depends on the favour of thy providence:

Every condition thou requirest on our part, being nothing else but thine own free gift.

Thy mercy alone is the fountain of all our blessings; and in what channel soever they flow to us, they spring from thee.

Thou art the God of nature and reason; thou art the God of grace and religion.

Give, gracious God, what thou art pleased to command, and then command what thou pleasest.

Glory be, &c. As it was, &c.

My soul, what canst thou wish for more? Behold, thy gracious **LORD** offers thee to choose what thou wilt, and promises to give thee what thou choosest. O infinite Goodness! it is thyself alone I choose, for thou art my only happiness for ever. I see my portion hereafter depends on my choice here; but my choice, O **LORD**, depends on thee. Guide me with thy holy grace, that I withdraw my affections from all vain and perishable creatures, and fix them entirely on thee, my **LORD** and my **God**, and my eternal felicity.

Send down, O **God** of our fathers, and **LORD** of mercy! send down thy wisdom from thy holy heaven, and from the seat of thy greatness, to be in us, and labour with us, and teach us what is acceptable unto thee; that we may know our end, and wisely choose our way, and order our actions to our true felicity. Our thoughts are fearful and our prudence uncertain: We scarce conjecture the things that are on earth, and find with pains the things that are in sight. Give us, O **LORD**, the wisdom that sits at thy throne, and reject us not from among thy children. *

Deliver us, O **LORD**, from relapsing into the sins we have repented of: Deliver us from all malice and enmity with our neighbours, and from oppressing the poor who have none to defend them. Then may we confidently expect thy protection, while we serve thee and love one another. Thou art our strength; O **LORD**, whom shall we fear? Thou art our salvation, of what shall we be afraid? Nothing can hurt us, but our own vicious desires; nothing can endanger us, but disobedience to our **God**.

O **God**, who art ever present to all that thou hast made, still watching to improve us, as we grow fit for greater bounty; keep, we beseech thee, our eyes continually fixed on thine over us, at once awfully checking our inclination to folly, and tenderly encouraging our pursuit of true good: Make us always feel ourselves under thy sure protection in our dangers, and within the reach of thy glorious

ear, for whatever good we faithfully ask, and use our just endeavours, according to thy discipline, to attain, through our **Lord Jesus Christ**, thy Son. Amen.



A T N O O N.

Bless the Lord, O my soul, and all that is within me, praise his holy name.

PSALM V.

COME, let us sing the praises of God, and joyfully recite his divine perfections.

His being is of himself alone, and no dependance his eternal essence knows.

His knowledge fathoms the extent of all things, and his power commands them as he pleases.

His goodness is supremely infinite, and all his glorious attributes transcendently adorable.

Come, let us sing the praises of our God, and joyfully recite his divine perfection.

He is the source of all felicity ; eternally full of his own unchangeable bliss.

Before time began, he was ; and when the sun must lose his light, his day will remain the same for ever.

The heaven of heavens is the palace of his glory, and all created nature the subject of his dominion.

In his presence the brightest seraphims cover their faces, and all the blessed spirits bow down their heads to his footstool.

Come, let us sing aloud the prerogatives of our God, and stretch our utmost thought to exalt his greatness.

But, O most glorious and dreadful Deity ! how dare we wretches undertake thy praises ?

How dare our sin-polluted lips pronounce thy name ? Or where shall we seek expressions fit for thee ?

All that we can say is nothing to thy unspeakable excellency.

lencies ; all we can think, but a faint shadow of thy inconceivable beauty.

Even the voice of angels is too low to reach thy worth, and their highest strains fall infinitely short of thee.

Only in this shall thy servants rejoice, and all the powers of our soul be glad ;

That thyself alone art thy own full praise ; be to thyself thine own glory.

Live, our great God, eternally encompassed with the beams of thine own inaccessible light.

Live, our adored Creator, and reign for ever on the throne of thine own immortal kingdom.

Glory be, &c. As it was, &c.

PSALM VI.

Too glorious art thou, O Lord, in thyself ; and thy direct rays shine too bright for our eyes.

Yet may we venture to praise thee in thy works ; and contemplate thee at least reflected from the creatures.

In them we may safely behold our mighty Maker ; and freely admire the magnificence of our God.

Heaven and earth are full of his greatness ; heaven and earth were created by his power.

From him all the host of angels receive their being ; from him they have the honour to assist in his presence.

He kindleth warmth and brightness in the sun ; and beauteously garnisheth the firmament with the stars.

He spread the air, and stored it with flocks of birds ; he gathered the waters, and replenished them with shoals of fishes.

He established the earth on a firm foundation, and richly adorned it with innumerable varieties.

Every element is filled with his blessings ; and all the world with his liberal miracles.

He spake the word, and they were made ; he commands, and they are still preserved.

He governs their motions in perfect order ; and distributes to each his proper office.

Contriving the whole into one vast machine, a spacious theatre of his own unlimited greatness.

O glorious architect of universal nature ; who disposest all things in number, weight, and measure !

How does thy wisdom engage us to admire thee ! How does thy goodness oblige us to love thee !

Not for themselves alone, O gracious GOD, did thy hand produce those happy spirits.

But to receive in charge thy little flock ; and safely conduct them to the folds of bliss.

Not for themselves, O bounteous LORD, were the rest of this huge creation framed.

But to sustain our lives in the way ; and carry us on to our eternal home.

O may our souls first praise thee for themselves, and employ their whole powers to improve in thy service.

May we praise thee, O LORD, for all thy gifts ; but infinitely above all still value the Giver.

May every blessing be a motive of gratitude, and every creature a step of approach towards thee.

So shall we faithfully observe their end, and happily arrive at ours.

Using them only to entertain us here, till our souls be prepared for the life of heaven,

Till they become full ripe for thee, and then fly away to thy holy presence.

Glory be, &c. As it was, &c.

PSALM VII.

How admirable is thy name, O LORD, over all the earth ! How wise and gracious the counsels of thy providence !

After thou hadst thus prepared the world as a house ready furnished for man to inhabit ;

Thy mighty hand framed our bodies of the dust, and built them of a shape of use and beauty :

Thou didst breathe into us the spirit of life, and fit us with faculties proportionable to our end.

Thou gavest us a soul to govern our bodies, and reason to command in this our soul.

Thou revealedst unto us a law for the improvement of our reason ; and enabledst us by thy grace to observe that law.

Thou compelledst whole nature to serve us without reward, and invitedst us to love thee for our own happiness.

Thou designedst us an age of pure delights in that sweet and fruitful garden ;

And, after having led there a long and pleasant life, thou resolvedst to transplant us thence to thine own Paradise.

All this thou didst, O glorious God, the full possessor of universal bliss !

Not for any need thou hadst of us, or the least advantage thou couldest derive from our being.

All this thou didst, O infinite Goodness, the liberal Bestower of whatever we possess !

Not for any merit, alas ! of ours, or the least motive we could offer to induce thee.

But for thine own excessive love, and the mere inclination of thine own rich nature.

That, empty, we might receive of thy fulness ; and be partakers of thy over-flowing bounty.

So sheds the generous sun his beams, and freely scatters them on every side ;

Gilding all the world with his beauteous light ; and kindly cherishing it with his fruitful heat.

And so dost thou, and infinitely more, O thou God of infinitely more perfections !

So we confess thou doest to us ; but we, what return have we made to thee ?

Have we well considered the end of our being ; and faithfully complied with thy purpose to save us ?

Ah, wretched we ! we forget our God that made us ; and fill our heads with thoughts that undo us.

Pardon, O gracious **Lord**, our past ingratitude, and mercifully direct our time to come ;

Teach every passage of our yet remaining life, how to express an acknowledgment fit for thy mercies.

O make our senses subject to our reason, and our reason entirely obedient unto thee.

O make the whole creation conspire to thy honour, and all that depend on thee join together in thy praise.

This is the only praise thou expectest from us; and the whole honour thou requirest of thy creatures.

That by observing the orders thou appointest them here, in this lower region, we may all grow up to be hereafter in the state of permanency and eternal rest.

Glory be, &c. As it was, &c.

Thou art worthy, O LORD, to receive glory, and honour and power; for thou hast created all things, and for thy pleasure they are and were created.

HYMN I.

HARK, my soul, how every thing
Strives to serve our bounteous King;
Each a double tribute pays,
Sings its part and then obeys.

Nature's sweetest, loveliest choir,
Him with cheerful notes admire;
Chanting every day their lauds;
While the grove their song applauds.

Though their voices lower be,
Streams too have their melody;
Night and day they warbling run,
Never pause, but still sing on.

All the flowers that gild the Spring,
Hither their still music bring;
If heaven bless them, thankful, they
Smell more sweet, and look more gay.

Wake for shame my sluggish heart,
Wake, and gladly sing thy part:
Learn of birds, and springs, and flowers,
How to use thy nobler powers.

Call whole nature to thy aid,
Since 'twas He whole nature made ;
Join in one eternal song,
Who to one God all belong.

Live for ever, glorious LORD !
Live by all thy works ador'd ;
One in Three, and Three in One,
All things bow to thee alone. Amen.

The boundless ocean of being could not contain his streams, but overflowed upon pure nothing ; and behold a bounteous world appeared : Heaven and earth, and all therein, from the highest angel to the least grain of dust.

O Almighty LORD, the only wise and good Creator of the universe, who madest all corporeal nature for the use of man, and man for his own felicity ! Enlarge our souls, we beseech thee, humbly to adore thy infinite fulness of being in thyself, and thy immense liberality to us ; and mercifully carry on the whole creation to its end, vouchsafing so to order thy creatures by thy grace, that they may attain their perfection in duly serving us, and we ours in eternally enjoying thee, through our LORD JESUS CHRIST Amen.



IN THE EVENING.

To know thee, O LORD, is the highest learning ; and to see thy face, the only happiness.

PSALM VIII.

LET us now consider, O LORD our GOD, let us thankfully remember what thou art to us.

Thou art the great Beginning of our nature ; and glorious End of all our actions.

Thou art the over-flowing Source from whence we spring : and the immense Ocean to which we tend.

Thou art the free Bestower of all we possess ; and faithful Promiser of all we hope.

Thou art the strong Sustainer of our lives ; and ready Deliverer from all our enemies.

Thou art the merciful Scourger of our sins, and bounteous Rewarder of our obedience.

Thou art the safe Conductor of our pilgrimage, and the eternal Rest of wearied souls.

Such words, alas ! our narrowness is constrained to use ; when we endeavour to speak thy bounties.

Wider a little can our thoughts extend ; yet infinitely less than the least of thy mercies.

Tell us thyself, O thou mild Instructor of the ignorant ! what thou art to us.

One word of thine expresses more than all the eloquence of men and angels.

Say to our souls, thou art our Salvation ; but say it so, that we may hear thee, and feel it so.

Gladly will we run after the sound of that voice ; and by following it, find out thee.

When we have found thee once, O thou joy of our hearts ! never let us lose thy sight again.

Never let us turn our eyes from thee ; but steadily fix them upon thy glorious face.

Suffer us not to go, till thou hast given us thy blessing ; and then may thy blessing bind us faster unto thee.

Glory be, &c. As it was, &c.

To know ourselves is the truest wisdom ; to see our own poverty, the safest riches.

PSALM IX.

LET us now consider, O LORD our GOD ! let us humbly remember what we are to thee.

We, who, alas ! are nothing in ourselves ; what can we be to thy immensity ?

Thou, who art all things in thine own rich self ; what canst thou receive from our poverty ?

This only we are to thee, O great Creator ! the unthankful objects of all thy bounties.

This only we are to thee, O dear Redeemer ! the unworthy cause of all thy sufferings.

Guilty we committed the crime, and thou, with thine innocency, undertookest the punishment.

We went astray from the path of life ; and thy mercy came down from heaven to seek us :

To seek us in the wilderness where we had lost ourselves ; and bring us home to the discipline of thy love.

Lord, what are we, that thou shouldest thus regard such poor, and vile, and inconsiderable wretches ?

What can our good-will avail thy bliss ; that with so many charms thou woest us to love thee ?

What can our malice prejudice thy content ; that thou threatenest so violently, if we love thee not ?

Is there not, O my FATHER, felicity enough in the sweetness alone of loving thee ?

Is there not misery enough in living deprived of thy blissful love ?

Yes, Lord, and that thou knowest, and that is the only cause which moved thy goodness to court our affections.

Thou knewest, we else should cast away ourselves, by doting on the follies of this deceitful world.

Thou knewest the danger of our wilful nature, and therefore strivest by the greatest fears and the greatest hopes,

And all the wisest arts of love and bounty, to draw us to thyself, and endow us with thy kingdom.

Unhappy we, whose frowardness required so strange proceedings, to force upon us our own salvation !

Happy we, whose wants have met so kind a hand, that needed but our emptiness to engage him to fill us !

Happy yet more, that our Lord, that thus favours us now, will at last give us himself.

Glory be, &c. As it was, &c.

Vanity of vanities, all is vanity, but to love God, and to serve and enjoy him.

PSALM X.

LORD, without thee what is all this world, but a flying dream of busy vanities?

It promises, indeed, a paradise of bliss ; but all it performs is an empty cloud.

Thine are the joys that shine fixed as the stars, and make the only solid heaven.

LORD, without thee what are we to ourselves, but the wretched causes of our own ruin ?

We, till thou gavest us being, were pure nothing ; more removed from happiness, than the miserablest of thy creatures.

And now thou hast made us, we wholly depend on thee, and perish immediately if thou forsake us.

Thou, without us, art the same all-glorious essence, full of thy own eternal felicity.

Without us, thy royal throne stands firm for ever ; and all the powers of heaven obey thy pleasure.

Pity, O gracious LORD, our imperfect nature ; whose every circumstance is so contrary to thine.

Thou dwellest above in the mansions of glory, and we below in houses of clay.

Thou art immortal, and thy day outlives all time ; we every moment go downwards to our grave.

Thou art immense, and thy presence fills the heavens ; but the greatest of us, alas, how little are we !

When, O my God, shall these distances meet together ? When will these extremities embrace each other ?

We know they were once miraculously joined in the sacred person of thy eternal Son,

When the King of heaven stooped down to earth, and grafted in his own person the nature of man.

We hope they once again shall be happily united, in the blissful vision of thy glorious self ;

When the children of the earth shall be exalted to heaven ;
and made partakers of the Divine nature.

But are there no means for us here below ; O thou infinitely high and glorious God ?

Is there no way to approach to thee ; and diminish at least this uncomfortable distance ?

None but the way of holy love ; which none can attain but by thy free gift.

Yet, O Lord, unless thou first love us, and sweetly draw us by thy gentle hand :

Never shall we be so happy as to love thee ; nor ever be happy unless we do love thee.

O bounteous God ! to all thy favours add this one, of making us esteem thee above them all.

Be thou to us our God and all things ; and make us nothing in our own eyes.

Be thou our whole and everlasting delight ; and let nothing else be any thing unto us.

Glory be, &c. As it was, &c.

HYMN II.

GLORY to thee, O bounteous Lord !

Who giv'st to all things breath ;

Glory to thee, eternal Word !

Who sav'st us by thy death.

Glory, O blessed Spirit, to thee !

Who fill'st our hearts with love ;

Glory to all the mystic Three !

Who reign one God above.

He that framed the heart of man, designed it for himself, and bequeathed it unquietness till possessed of its Maker.

O God, who alone art all in all things to us, and to whom we are nothing but wretched objects of thy bounty, which the more it flows upon us, the more we feel our own emptiness, and want of it ; increase, we humbly beseech thee, this happy sense in thy servants, by the experience we every day have how unsatisfactory this world is ; and grant,

that finding it ordained by thee to increase and widen, not fill our capacity, we may make this only use of all thy creatures here, to raise and heighten our desires of thy infinite self in eternity, through our **LORD JESUS CHRIST**, who, with thee and the **HOLY GHOST**, liveth and reigneth one **GOD**, world without end. Amen.

IN THE EVENING.

All thy ways, O Lord, are mercy and wisdom; and all thy counsels tend to our happiness.

PSALM XI.

My God, in every thing I see thy hand; in every passage thy gracious providence.

Thou wisely governest the house thou hast built, and preventest with thy mercies all our wants.

Thou callest us up in the early morning, and givest us light by the beams of thy sun,

To labour every one in their proper office, and fill the place appointed them in the world.

Thou providest a rest for our weary evening; and favourest our sleep with a shady darkness.

To refresh our bodies in the peace of night, and repair the waste of our decaying spirits.

Again thou awakest our drowsy eyes, and biddest us return to our daily task.

Thus has thy wisdom mixed our life, and beauteously interwoven it of rest and work,

Whose mutual changes sweeten each other, and each prepare us for our greatest duty,

Of finishing here the work of our salvation, to rest hereafter in thy holy peace.

Glory be, &c. *As it was, &c.*

PSALM XIII.

LORD, how thy bounty gives us all things else, with a large and open hand !

Our fields at once are covered with corn ; and our trees bow under the weight of their fruit.

At once thou fillest our magazines with plenty, and sendest whole showers of other blessings.

Only our time thou distillest by drops, and never givest us two moments at once :

But takest away one when thou lendest another, to teach us the price of so rich a jewel :

That we may learn to value every hour, and not childishly spend them on empty trifles :

Much less, maliciously murder whole days, in pursuing a course of sin and shame.

LORD, as thou hast taught our ignorance ; so let thy grace enable our weakness,

Wisely to manage the time thou givest us, and still press on to new degrees of improvement ;

That with our few, but well-spent years, we may prepare ourselves for our blessed eternity.

Glory be, &c. As it was, &c.

PSALM XIII.

IT was thy mercy too, O gracious LORD, to dispense by parcels our portion of time ;

That the succeeding day may learn to grow wise, and correct its faults by experience of the past.

Else were our being unchangeable, and free from time's vicissitude, as it shall be in eternal life,

Our sins could not be repented of ; and then, alas ! how desperate were we !

We, who are borne in the way to misery, and unless we change, can never be happy.

We, who so often wilfully go astray, and unless we return, must perish for ever.

O thou, in whose indulgent hands are both our time, and our eternity :

Whose providence gives every minute of our life ; and governs the fatal period of our death !

O make us every evening still provide to pass with comfort that important hour !

Make us still balance our account for heaven, and strive to increase our treasures with thee :

That if we rise no more to our acquaintance here, we may joyfully awake among thy blessed angels,

There to unite our hymns with theirs ; and join altogether in one full choir.

Glory be, &c. As it was, &c.

THE
OFFICE FOR TUESDAY.

MORNING PRAYER.

PSALM I.

FROM thee, O LORD, we derive our being, and from the same goodness our continuance to be: If thou withdrawest thy hand, but a moment, we instantly return to our first nothing.

Come, let us adore our God that preserves us.

From all our enemies his providence defends us, and covers our heads in the day of danger; he sends his grace to relieve our weakness, and disappoints the temptations that threaten to undo us.

Come, let us adore our God that preserves us.

Here his almighty power sustains our life, and mercifully allows us space to repent, that by well employing the time he lends, we may wisely provide for our own eternity.

Come, let us adore our God that preserves us.

He still repeats blessings to us, and shall we negleet our duty to him? He freely bestows on us all our day, and shall we not spend half an hour in his service?

Come, let us adore our God that preserves us.

If we receive all we have of God, why do we boast, as if we had it of ourselves?

PSALM II.

Not unto us, O LORD, not unto us, but to thine own blessed name give all the glory.

When we have applied our utmost cares, and used all the diligence that lies in our power;

What can we do but look up to thee, and second our endeavours with prayers for thy blessing?

When we have obtained thy gracious mercy, and, to

obtain it, have presented before thee the meritorious offering of thy Son ;

What can we do, but submit our hopes, and expect the event from thy own free goodness ?

We know, and thou thyself hast taught us, unless thou defendest the city, the guard watches in vain.

We know, and our own experience tells us, unless thou reach forth thy hand, we are presently in danger of sinking.

Every moment of our day subsists by thee, and every step we take moves by thy strength.

Even the life we now repeat must beg its breath of thee, and stop if thou deniest it.

If thou deniest it, who can compel thy will, or call in question thy decrees ?

Are we not all thy creatures, O gracious God ! and as helpless children hanging on the breast of thy providence ?

Are we not all as clay in thy hands, to frame us into vessels of what use thou pleasest ?

Behold, we confess, O Lord, in thee we live and have our being.

All our sufficiency proceeds from thee, and all our success depends on thy favour.

Others may tell us the way we should go ; but thou alone canst enable us to walk.

Others may tell us the way ; but even they must first be taught by thee.

They must be moved by thee to act that charity ; and so at last all is resolved into thee.

Should we, O Lord, presume to divide thy grace, and proudly challenge any share to ourselves :

Thy mighty truth stands up against us, and our own infirmities plainly confute us.

Shouldst thou severely examine our hearts, and ask who works all their actions in them ?

Sure we must needs bow down our heads, and from our low dust humbly say :

Nothing are we, O Lord, but what thou hast made us ; nothing have we but what thou hast given us.

Only our sins are entirely our own, which O may thy grace extinguish for ever !

O may all presumption die in us, and our whole confidence live only in thee !

May even our frailties make us more strong, and our being nothing teach us to be humble.

So shall thy power, O **LORD**, be magnified in our weakness ; and thy mercy triumph in relief of our misery.

Glory be, &c. As it was, &c.

God is my SAVIOUR, whom should I fear ? God is my Protector, of what should I be afraid ?

PSALM III.

THUS we depend, and happy we are in this dependence, did we but know our own true interest.

We and our whole concerns are deposited with **God** ; and where can we find a better hand to ensure them ?

Is he not wise enough to choose safely for us, who disposes all nature in so admirable an order ?

Has he not power enough to go through with his purpose, who commands the wills of men and angels ?

Wants he an inclination to favour us, who desires our felicity more than our own hearts can do ?

He feeds the fowls of the air, and curiously clothes the lilies of the field.

And without his providence not a sparrow falls to the ground ; and shall we mistrust his care for his children ?

Under his government we have lived all this while ; and can we now suspect he will forsake us ?

He has shown his bounty in extraordinary graces, and will he deny us his lesser blessings ?

He hath freely bestowed on us his dearest **SON** ; how shall he not give us all things else ?

All that are truly useful to carry us on our way, and bring us at length to his eternal rest.

Ask but the former ages, and they will tell you the wonders he wrought in favour of his servants.

He multiplied the oil in the poor widow's cruse, and fed his Prophet by the service of a raven.

He dried the sea into a path for his people, and melted the rocks to refresh their thirst.

He made his angels stewards of their provision, and nourished them in the wilderness with the bread of heaven.

Still, O my God, thy eternal love retains the same affections for those that rely on thee.

Still thy all-seeing wisdom governs the world with the same immense unalterable goodness.

Nay, surely now the streams of thy mercy run more strong, and have wrought to themselves a larger channel;

Since thou broughtest down the waters from above the heavens, and openedst in thine own body a spring of life;

A spring of joy and bliss, to revive our hearts, and overflow them with a torrent of everlasting pleasures.

Glory be, &c. As it was, &c.

PSALM IV.

LET us then sit down in peace, O my soul, and rest secure in the bosom of Providence.

Let us not disturb the order of those mercies, which our God hath designed us in his eternal counsel.

If our affairs succeed, let us praise our great Benefactor, and think what he will give us hereafter, who so favours us here.

If they miscarry, let us yield to the will of Heaven, and learn by our crosses in this world to betake us to the other.

Whatever happens, let this be our constant rule, to provide for the future life, and be content with the present.

Shall we not patiently accept a little evil from him, that has given us so much good?

Shall the being without some one thing we need not, more sensibly affect us, than the having of all we need?

Ingrateful we! the common benefits we all enjoy, deserve the thanksgiving of a whole life.

The air we breathe, the sun that shines upon us, the water and the earth that so faithfully serve us :

The exercise of our senses, and the use of our reason, if not in excellence, at least to some degree :

All these, O **Lord**, thou givest to the good and to the bad ; and for the least of these none can praise thee enough.

What shall we say to those high supernatural blessings ; the **Son of God** to redeem us, and heaven to reward us ?

What shall we say ? Can we yet complain, because some few are more prosperous than we ?

Should we not rather look down on the many below us, and be thankful to see ourselves more favoured than they ?

Should we not reckon over the miseries of mankind, and bless our **God** that has so far preserved us.

Had we some desperate canker breeding on our face, or noisome leprosy spreading over our skin,

What would we give to be as now we are ? How gladly change for a moderate affliction ?

It is but interpreting our worst condition well, to find motives enough for our gratitude.

It is but interpreting our best condition frowardly, and we find defects enough to think ourselves miserable.

Did we adore as we ought the wisdom of our **God**, we should easily trust him to rule his own world.

Could we understand the secret character of his decrees, we should read in each syllable a perfect harmony.

Teach us, O thou blessed Enlightener of our minds, teach us to expound thy actions in a fairer sense.

Suffer us not to follow our private spirit, lest we create to ourselves a voluntary misery.

Still let us construe the afflictions thou sendest us, as meant to correct, not to destroy us :

To prevent some sin, or beget some virtue in us, and when we need our crosses no longer, thou wilt take them away.

Meanwhile, O gracious **Lord**, make us wait thy time, and not impatiently prescribe limits to thee.

Make us rejoice that our lots are in thy hands ; but O let thy mercy choose favourably for us.

Dispose as thou pleasest our condition here ; only our portion hereafter let that be with thy blessed.

Glory be, &c. As it was, &c.

What can infinite Power and Goodness do, but that which is best ? **LORD**, I submit and adore thy providence, which scatters these temporal things with a seeming negligence, as trifles of so little importance, that they signify neither love nor hatred. *Nothing, indeed, but heaven is considerable ; nothing but eternity deserves our esteem.* Fix thou our steps, **O LORD**, that we stagger not at the uneven motions of the world, but steadily go on to our glorious home ; neither censuring our journey by the weather we meet with, nor turning out of the way for any thing that befalls us.

Glory be, &c. As it was, &c.

O GOD, the eternal source and necessity of being, on whose free over-flowing that of the whole creation every moment depends ! Strike, we beseech thee, our hearts with a continual dread and reverence of thy absolute dominion, which should it but never so little suspend thy bounty, we should instantly vanish into nothing ; and grant that we may by thy grace so husband our time here, as in the next life to possess thy eternity, through our **Lord Jesus Christ.**



A T N O O N.

PSALM V.

BE THOU eternally adored, **O God** of our salvation, and may thy praises be sung by thy servants for ever.

When our first parents had disobeyed thy precepts, to the ruin of themselves and their whole posterity ;

Thy mercy immediately provided a remedy, and graci-

ously promised a powerful Redeemer, who should suffer as man, and satisfy as God.

A meritorious Redeemer that should conquer sin and death ; and crush in pieces the serpent's head.

A Redeemer that should fully repair the breaches of mankind, and die as a piacular oblation, to procure atonement for our sins :

Enlightening our eyes with a clearer view of those excellent truths that concern our peace, and his all-sufficient merits, for purification and satisfaction :

And supporting our nature with a stronger grace, to bear us safely on through all encounters ;

Till we arrive at the land of rest ; and be received for ever into that glorious kingdom.

O blessed JESU ! our strength and our guide ; who knowest and pitiest our weak capacities ;

Who in thy tender care hast contrived such means, that nothing can undo us but our own perverseness ;

How easy hast thou made the way to heaven ! How light the burden thou layest upon thy followers !

It is but to love thee, our greatest Benefactor, and we perfectly fulfil every branch of thy law.

It is but desiring to see thee, our supreme Beatitude, and we are sure to possess an eternity of joy.

Blessed, O my God, be the wisdom of thy providence, which alone knows the way to draw good out of evil ;

Which not only restores us to our first degree, but makes even our fall rebound us to a greater height.

LORD, as thy goodness turns all things to the advantage of thy elect ; O may thy elect praise thy goodness in all things.

Glory be, &c. As it was, &c.

PSALM VI.

ADMIRABLE, O LORD, wert thou in thy merciful promise ; but infinitely more in thy wonderful performance.

Thou didst not depute an angel to supply thy place ;

nor entrust so tender a work to the management of a seraph.

But thyself didst bow the heavens, and come down, and with thy own blessed hands work our redemption.

Thyself didst take upon thee our frail nature ; and vouchsafe to be born of an humble virgin.

Condescending to the weaknesses of a child ; a child whose parents were poor, and unesteemed in the world.

Not declining the mean entertainment of a stable ; O how unfit for the birth of the King of heaven !

But contenting thyself with the cradle of a manger, and the uneasy lodging of a bed of straw.

* Refusing the soft accommodations of the rich, to undergo the inconveniences of a poor stranger.

Only the faithful JOSEPH stood waiting on thee, and provided, as he was able, for his helpless family.

Only thy pious mother dearly embraced thee, and wrapped thy tender limbs in swaddling clothes.

Wonder, O heavens ! and be amazed, O earth ! and every creature humbly bow your heads.

Bow, and adore this incomprehensible mystery, “ the Word was made flesh, and dwelt among us.”

But most of all, we, who are most concerned, the banished children of unfortunate ADAM :

Let us bow down our faces to the dust ; and, prostrate, adore so unspeakable a mercy.

Behold, thus low my SAVIOUR stooped for me, to check the pride of my corrupted nature.

Behold, thus low he stooped to take me from the ground ; and raise me to the felicities of his own kingdom.

Lift up thy voice with joy, O my soul ; and sing Hosanna to the new-born JESUS.

Call all the blessed angels to celebrate his birth, and repeat afresh that heavenly anthem ;

“ Glory be to God on high, on earth peace, good-will towards men.”

Glory be, &c. As it was, &c.

PSALM VII.

REJOICE all you faithful nations of the earth, when you hear the sweet name of your dear REDEEMER.

Rejoice, and, with your bended knees and hearts, adore the blessed JESUS.

He is the Son of the ever-living GOD; equally participating the glories of his FATHER.

He is the great MESSIAS whom the Prophets foretold, and all the ancient saints so long expected.

At length in fulness of time he came to visit in person our miserable world.

He came with his hands full of miracles; and every miracle full of mercies.

He made the crooked become straight; and the lame to walk and leap for joy.

He opened the ears of the deaf to hear, and gave sight to them that were born blind.

He loosened the tongues of the dumb to speak: O may he govern ours to sing his praise!

He cleansed the lepers with a word of his mouth, and healed their diseases who but touched his garment.

To the poor he revealed the treasures of his Gospel; and taught the simple the mysteries of his kingdom.

He cast out Devils by the command of his will, and forced them to confess and adore his person.

He raised the dead from the grave to life; the dead that was four days buried and corrupted.

Nay, even himself being slain for us upon the cross; and his tomb made fast and secured with a guard;

He raised again by his own victorious power, and carried up our nature into the highest heavens.

All these stupendous signs, O glorious JESUS! were done by the hand of thy almighty mercy:

To witness thy truth with the seal of heaven, and endear thy precepts with gracious miracles.

That thus engaged we might believe in thee; and obeying the Law, be eternally saved.

O let not all this love be lost, by so many tokens so kindly expressed !

One miracle more we humbly beg ; but one as strange, and hard as any of the rest :

Soften our stony hearts into a tender sense of thy great goodness, and their own true duty.

Raise our dead spirits from this heavy earth, to dwell with thee in the land of the living.

That as we here admire thy bounteous power, and daily sing the wonders of thy grace :

We may hereafter adore thy blessed self, and sing eternally the wonders of thy glory.

Glory be, &c. As it was, &c.

O God, who, to preserve in reach of happiness those whom thou preservest in being, didst send down in the fulness of time (as thy mercy, as ancient as our misery, promised) the true MESSIAS to save the world from the ruin into which it was plunged by ADAM's fall ; fill our souls, we beseech thee, through deep admiration of this thy excessive bounty, with an over-flowing love of thyself, infinitely fuller of thy goodness than can be expressed ; and grant that this love to us may so powerfully endear to us our heavenly Master's gracious precepts and example, that our perfect observing them may fit us for our only bliss, the eternal enjoyment of thee, through our LORD JESUS CHRIST. Amen.



IN THE AFTERNOON.

Who is like thee, O LORD, among the gods ? who is like thee, terrible in judgments ?

PSALM VIII.

SPEAK no more proudly, vain dust, nor provoke any longer the living God.

Seal up thy lips in humble silence ; and tremblingly remember his dreadful judgments.

Remember how the earth opened itself, and swallowed up alive so many thousands.

Remember how the clouds rained fire and brimstone, and buried whole cities in their own ashes.

Remember how the general deluge over-spread the world, and swept away almost all mankind.

Remember, and ask the cause of all this ruin, and tell it aloud to the bold offender.

Tell him, it was sin, and such as his, that drew upon these so swift destruction.

Sin threw the angels down from heaven, and chained them up in eternal darkness.

Sin banished ADAM out of Paradise, and turned that delicious garden into a field of weeds.

O God, how terrible is thy mighty arm, when thou stretchest it forth to be avenged on thine enemies !

O sin, how fatal is thy desperate malice, that pulls on our heads all the thunder of heaven !

O my soul, how dull and senseless are we, to sleep secure as if all were safe !

Can we repeat those amazing truths, and not tremble at the wrath of the divine justice ?

Even while we sing thy praises, O glorious God ! for our very duty we should fear before thee.

What should corrupted nature then do, when it sees itself ready to offend thee ?

What should a guilty conscience do, when it sees itself ruined by offending thee ?

Strike thou our hearts, O thou infinite Majesty ! with an awful reverence of thy great name.

Correct our many levities into a pious sadness, and break our proud spirits to bow to thee.

Still may our consciences cry aloud within us, Dare you commit this evil, and sin against God ?

Dare you commit this evil, and undo yourselves, and plunge your souls into everlasting torments ?

Forbid so rash a madness, gracious LORD, and make thy judgments on others mercies to us.

Glory be, &c. As it was, &c.

Who is like thee, O LORD, among the gods ? Who is like thee, amiable in mercies ?

PSALM IX.

W^IPE away the tears from thine eyes, O my soul ; and clear thy heart from all clouds of despair.

He that is thus infinite in power to punish, is full as infinite in goodness to save us.

How often have we broken his divine commands ! yet still his earth sustains, and serves us.

Himself, with his own Almighty Word, confined the waters, and reproved their officiousness to destroy.

Hitherto shall you come, and no farther ; and here will I stay your proud waves.

Only the ambitious angels find no forgiveness, because their obstinacy and immutable pride refuses to seek it of GOD.

But O ! the inestimable love vouchsafed to ADAM, and to us dust and ashes his posterity.

For whom the Sovereign King of heaven humbled himself to descend upon earth :

Leading a poor laborious life, and suffering a painful ignominious death.

To make expiation for our sins, and teach us how to live, and how to die.

Thy mercies, O LORD, are above all thy works, and this above all thy mercies.

Glory be, &c. As it was, &c.

Dreadful art thou, LORD, in the terror of thy judgments ; but infinitely more amiable in the sweetness of thy mercies.

PSALM X.

STILL let us sing the mercies of our GOD, and hold a little longer this sweet key.

When we, alas ! lay buried in the abyss of nothing, his free goodness called us into being.

He fashioned our limbs in our mother's womb, and filled our nurse's breast with milk.

He enlarged our little steps when we began to go, and carefully preserved our helpless infancy.

Commanding even his angels to bear us in their hands,
lest we should dash our feet against a stone.

How many dangers have we happily escaped ; and not
one of them but was governed by his providence !

How many blessings do we daily receive ; and not one of
them but proceeds from his bounty !

He provided tutors to instruct our youth, and to plant
in our tender minds the seeds of virtue.

He appointed pastors to feed our souls, and safely to
guide them in the ways of bliss.

He founded his church on an immovable rock, to render
our faith firm and secure.

He sealed his love with sacraments of grace, to breed and
nourish up in us the life of love.

All this thou hast done, O merciful **Lord** ! the wise
Disposer of heaven and earth.

All this thou hast done, and still goest on, by infinite
ways, to gain us to thy love.

Thou commandest us to ask, and promisest to grant ;
thou invitest us to seek, and assurest us to find.

Thou vouchsafest even thyself to stand at the door and
knock ; and if we open, thou enterest and fillest our hearts
with joy.

If we forget thee, thou renewest our memory ; if we fly
from thee, thou still findest means to recal us.

If we defer our amendment, thou patiently stayest for us ;
and when we return, thou openest thy arms to embrace us.

We know thy ways are in the deep abyss, and none can
sound the bottom of thy counsels.

Yet may we safely look on the flowing streams, and
gather this comfort from their gentle course.

When we were not, thou freely lovedst us ; thou wilt not
forsake us now we strive to love thee.

When we had lost our way, thou soughtest after us ;
thou wilt not refuse us now we seek after thee.

Lord, all we have is derived from thee ; all that we can
expect can come from none but thyself.

Accomplish thine own blessed purpose in us ; and finish these happy beginnings towards us.

Glory be, &c. As it was, &c.

What heart can resist the great King of kings, terrible and amiable, and mightily shown both in glorious miracles of vengeance and love ?



IN THE EVENING.

Thou art, O Lord ! all goodness and patience, and we, alas ! all sin and disobedience.

PSALM XI.

GOOD GOD ! how extremely ingrateful are we ; how strangely insensible of our manifest duty !

Every creature hears thy voice but we ; every thing lives by rule but we.

The sun observes his constant rising, and sets exactly at his appointed time.

The sun stands still if thou commandest, and even goes back to obey thy will.

And we who expect those glorious promises, and aim no lower than the heaven of heavens :

Shall we forget the law of God, that only instructs us to perfect ourselves ?

We, who are bought by the blood of Jesus, and freely redeemed by his sacred cross !

Shall we neglect so gracious a SAVIOUR, whose only design is to draw us to his love ?

Shall we neglect so generous a love, whose only effect is to make us happy ?

O may thy holy will, be all our rule, and thy gracious hand our only guide.

O may thy infinite goodness engage us to love thee ; and thy blessed love prepare us to enjoy thee.

Glory be, &c. As it was, &c.

PSALM XII.

WHAT did I say, O LORD my GOD ! we guide not our lives by thy straight rules ?

It was too mild and gentle a reproof for us, who quite contradict thy laws.

What thou forbiddest we, left to ourselves, eagerly pursue ; and what thou commandest, our frowardness still resists.

We boldly converse with temptation and sin, which thy love adviseth us to fly like death.

We fear a loss or a frown, where thou biddest us proceed with undaunted courage.

We govern our actions by our own wild fancies, and expect thy providence should comply with our humours.

We would have thee relieve us when we list ; and rain, and shine, as we think fit.

Pardon, O gracious LORD, this rude perverseness, and fashion our spirits to submit to thee.

Make us exactly observe what thou prescribest, how bitter soever it taste to our sense.

We are assured thy wisdom knows our infirmities ; we are sure thy goodness delights in our relief.

Glory be, &c. As it was, &c.

PSALM XIII.

IT was not alone to make the day, that thou, O LORD, didst make the sun ;

But to teach us these pious lessons, and write them plain as its own beams.

So should our light shine forth to others ; and so our love warm their coldness.

So when they say we are under a cloud ; we should, like the sun, be really above it,

And though we appear sometimes eclipsed, or even extinguished in a night of sorrow,

Still we should shine to ourselves, and thee ; and still go on in the ways of light.

Only in this we gladly disagree ; and blessed be our GOD who made the difference :

Not like the sun, that every night goes down, and must at last be quite put out :

When we have finished here our course, and seem to set to this dark earth :

We hope to rise, and set no more ; but shine perpetually in a brighter heaven.

Glory be, &c. As it was, &c.

O gracious GOD, whose laws are but necessary rules of saving love, and whose commands are but efficacious advices of what our nature needs to make it happy ; quicken, we beseech thee, the slackness of our obedience, by often reflecting on this thy generous goodness ; and grant that the ready observance paid by all other creatures to thy holy will in serving us, may so reproach our perverse resisting the guidance of thy sweet SPIRIT towards our own only good, which thou kindly callest thy service, that we may feel ourselves confounded with shame at our notorious follies, and be henceforth apter to learn, by all the world about us, our duty to thee, through our LORD JESUS CHRIST. Amen.

THE
OFFICE FOR WEDNESDAY.

M O R N I N G P R A Y E R.

HE is our great and sovereign LORD, the absolute King of heaven and earth; he sees at once the whole frame of all things, and throughly comprehends their various natures.

Come, let us adore our God that governs us.

To every creature he appoints a fit office, and guides all their motions in perfect order; till he has wrought his glorious design to finish the world in a beauteous close.

Come, let us adore our God, &c.

All these he governs by his infinite wisdom, and all for the good of them that love him; his counsels are deep, and beyond our reach, but all his ways are just and merciful.

Come, let us adore our God, &c.

He governs his enemies with a rod of iron, and punishes their wilfulness with eternal miseries; but his servants he blesses with the privilege of children, and provides for their duty a rich inheritance.

Come, let us adore our God that governs us.

PSALM I.

WHY do you laugh, unhappy wretches! who tire yourselves in the ways of sin?

Ways that indeed seem smooth at first; but lead to danger, and end in ruin.

Why do you boast your pleasant life, who lie asleep in the arms of death?

Awake, and chase the dream away, that deludes your sick heads with empty fancies.

Awake, and fill your eyes with tears, and sadly look on your real miseries.

Whither, alas ! will your souls be hurried, when you sigh away your last faint breath ?

They shall fly away amazed from the sight of heaven, and hide their guilty selves in eternal darkness.

There shall they dwell with intolerable pains, weeping, and wailing, and lamenting for ever.

Their understanding shall sit as in a deep dungeon, and think on nothing but its own calamities.

Their will shall be heightened to a madness of desire, and perpetually racked with despair of obtaining.

Their memory shall serve but to renew their sorrows ; and their whole souls be drowned in the sea of bitterness.

They shall wish the mountains to fall on them ; and cry to the hills to cover them.

But nothing shall fall on them but the wrath of God ; nor cover them, but their own confusion.

There every vice shall have its proper torment, prodigiously bred out of its own corruption.

The lascivious shall burn with unquenchable fire, perpetually flaming from their own passions.

The glutton and drunkard shall vainly sigh for a drop of water to cool their tongues.

The choleric shall rage like mad dogs ; and the envious gnaw their own bowels.

But O, what horrid pangs shall seize them all ; and wound, and pierce the very centre of their souls !

When they shall see themselves eternally deprived of the bright and blissful vision of God.

When they shall see themselves eternally banished from the sweet and gracious presence of JESUS.

That God, who made them to enjoy his glory ; that JESUS, who redeemed them to be heirs of his felicity !

Then shall they curse the day of their birth, and the unfortunate companions that inveigled them to sin.

They shall curse this vain deceitful world ; and cry out with desperate fury,

Are these the effects of those fond desires, whose enjoyments we made our chief felicity ?

Alas ! what avail now our wanton liberties, and the fugitive pleasures we so eagerly pursued ?

What comfort receive we from those empty honours, and faithless riches we so highly esteemed ?

They all are vanished away like a shadow, and as a cloud of smoke scattered with the wind.

But the remorse and punishment endure for ever, and torture our spirit with perpetual anguish.

Thus shall they cry, and none regard ; thus shall they mourn, and none shall be found to pity them.

O sad expectance of a dissolute life ! O dreadful consequence of an impenitent death !

Eternally to long for what they never can enjoy ; eternally to suffer what they can never avoid.

Blessed be thy gracious providence, O God, that with such tender care forewarns us of our dangers.

O save us too from all those dangers ; save us for thy mercy's sake.

Save us, and make us fearful to do what, when we have done, will make us miserable to suffer.

Quicken our apprehensions of the ruinous effects of sin ; and with thy terrible threatenings check our unbridled passions.

That if thy glorious promises move not our hearts, the fear at least of hell may fright us into heaven.

Glory be, &c. As it was, &c.

The day will come, it will infallibly come, when God will crown all that love his glory.

PSALM II.

WHY do you mourn, you children of the light, to whom belong the promises of bliss ?

Who feed on the pleasant fruits of piety, and the continual feast of a good conscience.

Who taste already the sweetness of hope ; and hereafter shall be satisfied with the fulness of fruition.

What can molest your happy state, whom the God of glory hath chosen for himself ?

Whom he hath adopted into his own family, and designed for heirs of the kingdom of heaven :

That blessed kingdom where all delights abound, and sorrow and tears are banished away.

Where none are sick, or grow old, or die; but flourish in health, and youth, and immortal life.

Where none are perplexed with cares or fears, but dwell secure and free for ever.

Where we no more shall be subject to pain; no more exposed to the danger of temptation.

Where we no more shall be crossed by others, no more disquieted by our own passions.

But a serene tranquillity shall be perpetually within us, and innumerable joys all round about us.

Joy in the excellences of our glorified bodies; joy in the perfections of our enlarged souls.

Joy in the sweet society of saints; joy in the glorious company of angels.

Joy in the ravishing sight of our beloved JESUS; joy in the blissful union with the adored Deity.

All shall be joy, and love, and peace; and all endure for eternal ages.

Let then the impenitent sinner be in fear; and the obdurate heart break with grief;

But for the innocent, let them always be glad; and the servants of JESUS rejoice and sing.

Sweet is the yoke of thy love, O LORD! light is the burden of thy commands.

But O! how far more rich are thy faithful promises! How infinitely greater thy glorious rewards!

When every virtue shall wear its proper crown, and shine with a diadem fit for its own head.

The humble there shall be highly exalted; and the poor in spirit preferred to be Kings.

The meek shall possess the Holy Land, and the mourners be comforted with eternal refreshments.

The pure in heart shall see the GOD of purity; and the lovers of peace have the privilege of his children.

They who hunger and thirst after heaven shall be filled, and the merciful entertained with embraces of mercy.

They who suffered persecution shall be abundantly rewarded; and the enlighteners of others shine bright as the stars.

They who relinquished any thing for God shall receive a hundred fold; and all the just shall be in glory for ever.

Then shall they bless the true friend that reproved them, and the charitable hand that assisted them to their happiness.

They shall bless the provident mercies of their God, and sing aloud the victories of his grace.

Is this the effect of those little pains we took? Are these the repairs for those petty losses we suffered?

Happy we, who denied ourselves toys, and now are advanced to these high felicities!

Millions of years shall pass away, and our glory shall seem then but to begin.

Millions of millions shall pass away, and our glory shall be no nearer its end.

Thus shall they rejoice, and none disturb them; thus shall they sing, and all the heavens join with them.

O sweet expectance of a pious life! O happy consequence of a holy death!

Eternally to be free from whatsoever can afflict; eternally to enjoy whatever can delight.

Blessed be thy gracious providence, O God, that with so large a bounty woos us to our happiness:

Wooes us in a way we are so apt to be taken, the love of ourselves, and our own great interest.

As thou hast prepared such felicities for us, O may thy grace prepare us for them.

O may this best of works take up all our time, at least take up the best of our time.

At least every morning let us renew our hopes, and close the evening with the same sweet thoughts.

Let us not faint, and we surely shall see a prosperous issue of all our sorrows.

Still let us labour, still let us suffer ; our troubles are short and our joys eternal.

Glory be, &c. As it was, &c.

What will it profit a man to gain the whole world, and lose his own soul ? Or what shall we give in exchange for our souls ?

PSALM III.

COME now, my soul, and choose : for life and death are set before thee.

Choose whilst thy gracious L ORD allows thee day ; lest the night of darkness overtake thy neglect.

Choose, but remember eternity is concerned ; and examine well ere thou make thy resolve.

Call all the pleasures of the world before thee, and ask if any of them be worth such pains.

Ask, if to satisfy some irregular passion, can recompence the forfeiture of such felicities ?

Ask, if the vain forbidden things thou lovest, deserve thy affection better than thy Maker ?

Are they more worthy in themselves, or beneficial unto thee, that thou canst prefer them before thy Redeemer ?

Dost thou expect to be quiet by enjoying them ; or everlastingly happy in their procurement ?

Will they protect thee at the hour of death ; or plead thy cause at the day of judgment ?

O no ! they but deceive me with a smiling look ; which I too oft have proved by dear experience.

It is heaven alone that yields a true content ; it is heaven alone that fills us with delight.

Take then away your flatteries, false world, and leave me free for better thoughts.

Turn thou thy face to me, O J ESUS ; and keep mine eyes still turned towards thee :

That I may look continually on thy glorious beauty, and be ravished for ever with the charms of thy sweetness.

It is thee, chaste Spouse of souls, it is thee alone I choose, and dedicate myself entirely to thy service.

Thou art my sole and absolute **LORD** ; be thou my part and inheritance for ever.

But, O my **LORD**, do thou choose me, and guide my uninstructed soul to choose thee.

O make me choose to love thee, till I come to see thee ; and then I am sure I cannot choose but love thee, and be ravished with thee for ever.

Here, alas ! we move slowly in the dark, led on by the evidence of things not seen.

Did we but clearly see what we say we believe, we should certainly change the course of our lives.

Did we but see the damned in their flames, or hear them cry in the midst of their torments ;

How should we fear to follow them in their sin, which we know hath plunged them into all those miseries !

How should we strive against the next temptation, and cast about to avoid the danger !

Did we but see the glories of the saints, or hear the sweet hymns they continually sing ;

How should we study to imitate their lives, which, we know, have raised them to all their happiness !

How should we seek all occasions of improvement, and make it our business to work out our salvation !

Nay, did our faith but firmly believe the truths we every day recite in our creeds,

What would we do to attain those joys ; what would we do to escape those sorrows !

Would half an hour be too long to pray, or once a week too often to fast ?

Would the pardon of an injury be too hard a law, or the making restitution too dear a price ?

Durst we return to our sins again, or spend our time in idleness and folly ?

Yet is all this as sure as if we saw it ; and would move us as much if we seriously considered it.

Which of us doubts but ere it be long we shall all be dust ; yet which of us lives as if we thought to die ?

Pity, O gracious **LORD**, the frailties of thy servants, and suffer not our blindness to lead us to ruin.

Supply our want of sight by a lively faith ; and strengthen our faith by thy powerful grace.

Makſ us choose wisely, and pursue our choice ; and as well use the means as pursue the end.

O ſet thou right the bias of our hearts, that in all our motions we may draw off from the world :

That they may ſtill incline towards thee, and rest at last in thy holy presence.

Thou art our **LORD**, and we will ſerve thee in fear ; thou art our **GOD**, and we will love thee in hope, and humble confidence too of enjoying thee for ever.

Glory be, &c. As it was, &c.

AT NOON.

PSALM IV.

Let them neglect thy praises, **O LORD**, who never conſider thy mercies.

Let them be ſilent to thee, **O gracious GOD**, whose mouths are full of themſelves.

But as for us, who ſubſiſt by thy gifts, and thankfully acknowledge the riches of thy goodness,

Our hearts ſhall continually meditate on thee, and our lips delight to ſing thy glory.

Blessed for ever be thy name, **O JESU** ; and blessed be the ſweetneſs of thy wiſdom :

Whose infinite love has vouchſafed our earth ſuch excellent rules to guide us to heaven.

Thou taughteſt us that happy ſkill of finding our lives, by loſing them to follow thee.

Thou taughteſt us to trample this world under our feet ; and use it as a ſtep to climb up to the next.

From thee we learn those glorious muſteries, that exalt our faith ſo high above reaſon.

From thee alone, and from thy ſchool of discipline and grace, all know we, all learn we, and all we receive.

How long, alas ! might we have wandered here, in the midst of darkness and error,

Had not thy love and pity, O merciful LORD, brought down thyself to become our light !

Never else should we have learned to deny ourselves, and take up our cross, and follow thee.

Never should we have known that great secret, to forgive our enemies, and do good to those that despitefully use us.

On the unsatisfying things of this low earth should we blindly have set our whole affections :

Hadst thou not told us of the kingdom of heaven, and bid us lay up our treasures there :

Hadst thou not terrified us to fear thy wrath, by declaring the miseries that attend our sins :

Hadst thou not invited us to obey thy commands, by proposing the felicities of a pious life.

What hast thou promised, gracious LORD, to the meek and poor in spirit !

What hast thou promised, LORD, to the weepers here ; to those that hunger and thirst after holiness !

How many joys has thy bounty prepared, for the lovers of mercy, and makers of peace !

How many blessings for the pure of heart, and those who with patience bear their crosses !

O thou all-seeing Wisdom of the Eternal Father, and sovereign King of men and angels !

Who from thy glorious throne descendedst on our earth, familiarly to teach us the oracles of heaven :

Write these sacred words in the tables of our hearts, and suffer not at any time our passions to break them.

Make us still study thee, our heavenly Master, and continually admire the beauty of thy law :

A law, that so clearly shews us our end, and so plentifully furnishes us with means to attain it.

A law, that so safely cures our infirmities, and so fitly supplies all our defects.

A law, so exactly conformable to true reason, and so highly perfective of human nature.

A blessed law, that makes even here our life more sweet,
and leads us hereafter to everlasting felicity.

Glory be, &c. As it was, &c.

PSALM V.

NEVER will we cease to exalt thy goodness, O JESU,
since thou never ceasest to oblige us with new blessings.

Thy generous love could not thus be satisfied, to have
only spoken to us the words of life.

It was not enough for thy excessive love, that thy
heavenly sermons told us our duty;

But thou must urge and provoke our obedience, by the
sweet enforcement of thine own example.

Thou forbiddest thy followers to affect superfluities, and
thine own provision was a few barley loaves.

Thou biddest us not fear them that kill the body, and
yieldest up thine own to the death on the cross.

Thou enjoinest us to love our fiercest enemies, and thy
dying breath prayed for thy crucifiers.

Thy perfect soul needed not, as our weak natures, the
outward forms and discipline of religion:

Yet thou vouchsafest to observe the common feasts, and
assist at the public offices of the temple,

To watch, and pray, and fast with so fervent a zeal, that
thy practice out-did thine own precepts.

This life, and death itself, our merciful LORD undertook,
to mark out for us the way to heaven, and purchase ever-
lasting happiness for us.

Shall we not then, O my soul, rejoicingly follow that
path which we see our SAVIOUR hath trod before us?

Which we see, though spread all over with thorns, yet
carried him directly to the glories of Paradise.

Shall we not confidently rely on so gracious a Leader,
who promises, if we faint, to look back and relieve us!

O LORD, bow down thy gracious eye, and pity the
frailties of our imperfect nature.

Reach forth thy hand, and strengthen us with thy grace,
that nothing may divert our advance towards thee.

But in this dangerous labyrinth of the world, and the whole course of our pilgrimage here,

Thy heavenly dictates be our map, and thy holy life be our guide.

Glory be, &c. As it was, &c.

PSALM VI.

MAY every age sing praises to our GOD, and all generations adore his providence.

From the beginning, his mercy has still laid means to raise us to those blessed objects above our nature.

At first he created ADAM with all necessary knowledge, and then ordained the Patriarchs to inform their families.

Afterwards he charged the angels to bring us his commands, and often inspired the Prophets to declare his will.

When he had done all this, and found it not enough to guide untoward man to his true end,

What did he do then to save the perishing world? O strange excess of the divine goodness!

He sent his own beloved SON to dwell amongst us, and teach us the art of working out our salvation:

That sacred art of training up our souls for heaven, and fitting them for the blissful union with himself.

But, O thou KING of glorious sweetness, whose flowing tongue drops milk and honey!

We were not so happy as to behold thy person, nor our ears to hear thy voice.

Yet ere we were born, thou hadst us in thy thoughts, and didst provide a method to supply that defect:

Selecting a number of choice disciples, and throughly instructing them in thy heavenly doctrine;

That they might keep alive the memory of thee, and witness to all nations thy stupendous works.

Thou didst verify their mission with the power of miracles, and enflamedst their hearts with the fire of thy SPIRIT.

Deep in the breasts of the faithful did they write thy

Gospel, and sealed it before their eyes with their own blood.

Their successors deposited the same precious treasure in the common magazine of the universal church :

Enjoining their children to guard it with their lives, and convey it unchanged to future ages.

Blessed be thy goodness, O gracious God, who hast thus made known thy will to us.

Blessed be thy power, O Lord, who by thy Apostles hast wrought such miracles to confirm thy faith, and inclined our hearts to believe it.

How many souls are unhappily seduced, and lose themselves in the wilderness of error and heresy !

While we, by thy providence, are directly led in the strait way to bliss.

How many nations are miserably involved in the darkness of barbarism and unbelief !

While we enjoy a clear noon-day, and safely walk in the light of truth.

O infinite Goodness ! who freely choosest to pour forth thy blessings on us, though unworthy of them,

As it is alone from thee we receive these favours, to thee alone let us return our praises.

Glory be, &c. As it was, &c.



IN THE AFTERNOON.

A good conscience is a continual feast, and a peaceful mind the antepast of heaven.

PSALM VII.

Lord, how secure and quiet they live, whom thy grace preserves in innocence !

The day goes smoothly over their heads, and silent as the shadow of a dial.

Their spirits run calm and even, and ebb and flow in obedience to reason.

All their delight is to think of heaven, and reckon the joys they shall one day possess :

Till some unruly passion presses to come in, and by its fawning outside gains admittance.

It promises at first all joy, all happiness ; but soon discovers its pernicious effects.

Soon it grows bold to undermine their repose, and open a door to all their enemies.

So at a little breach of the city wall, a whole army pours in :

Enslaving all that submit to their violence, and destroying all that resist it.

And such, alas ! is their confusion, when once they have yielded to the first assault ;

Immediately a throng of tumultuous thoughts crowd in, and utterly consume their peace.

Vain at the best, and short are the enjoyments of this world ; and, after a little flattery, betray us into ruin.

Save us, O blessed JESUS, or else we perish ; awake, and with thy speedy mercy rescue thy servants.

Send down thy powerful grace to sustain us, and thoroughly reduce these unquiet disorders ;

That we again may return to our former rest, and constantly enjoy an universal peace.

Peace with the bad, by bearing their injuries ; peace with the good, by conforming to their virtues.

Peace with ourselves, by subduing sense to reason ; and peace with thee, by improving reason with religion.

Glory be, &c. As it was, &c.

Thou art, O LORD, the only anchor of our hope ; save us, O JESU, or we perish.

PSALM VIII.

THUS are they miserably tossed up and down, who float on the waves of their own passions.

Their wearied souls soon faint within them, when they see their LORD hath withdrawn his presence.

They seek him, but cannot find him ; they call upon him, but he gives them no answer.

O still seek on, still call upon your GOD ; for his mercy will surely awake at last.

Though he seem sometimes to slumber for a while, to try your duty, or punish your disobedience ;

Though he suffer a while the fury of the tempest, to show you your hopeless state, if left unto yourselves :

Yet be assured he will hear your prayers at last ; he will not permit you to perish for ever :

For he is a GOD hearing prayer, and the hope of the poor destitute ; and when they cry unto him, he delivereth them out of their distress.

When they are even at their wit's end, they cry aloud, " **LORD, save us, or we perish ;**" and their soul even melts away because of the trouble.

And now, when all their fears are grown to the height, and no means appear to sustain their patience :

When the proud waves beat violently against them, and cover their little vessel with despair and ruin :

Behold his blessed voice commands a calm, and immediately the sea and winds obey him :

Immediately his sun arises in their hearts, and with its gentle beams revives their hopes.

Then is their darkness turned into light, and the clouds dispersed into a bright day.

Then they recollect their scattered thoughts, and range them again in their ancient order.

Often they look back on the dangers they have escaped, and as often bless the mercy that delivers them.

Often they look forwards on the course they are going, and as often sing with joy for their happy change.

Welcome again that easy yoke of **CHRIST**, and the light burden of loving our **SAVIOUR**.

Welcome the holy offices of sweet devotion, and that soul-enflaming fervent prayer.

Now, now we discern this beauteous truth ; and O may we print it deeply in our minds :

That the pleasures of virtue are pure and constant, and infinite blessings attend to reward it.

But the pursuit of vice is troublesome and intricate, and finishes its course in an abyss of misery.

Pity, O LORD, thou Raiser of them that fall, and sole Sustainer of them that stand !

Pity thy children's weakness, who look up to thee, and know we are nothing in ourselves.

Let us not lose this experience ; but teach us wisdom from our own miscarriage.

Teach us to observe where our error was, and fortify ourselves against that defect.

To suppress our temptations in their first approach ; when their power is weak, and our grace is in full strength.

To remember how formerly their flatteries have abused us ; and when they counterfeit again, be no more deceived :

Never to look on the face of pleasures, as they come dressed up and smiling towards us :

But always reflect how sadly they go off, and leave nothing behind, but their venomous sting.

So shall we gain the best of victories, whilst we master our own corrupt inclinations.

So shall we be honoured with the noblest of triumphs, whilst our conquered passions draw us up to heaven.

Glory be, &c. As it was, &c.

All our lots are in the hands of God, and all our safety in the assistance of his grace.

PSALM IX.

LORD, as thy all-wise providence seems to sleep sometimes and permits the storm to grow high and loud ;

Yet never fails to relieve thy servants, who faithfully call on thee in their day of trouble :

So let thy favourable hand still bear us up, when thou seest us charged with any strong assault.

Leave us not then to our own infirmities, lest the enemy of our souls prevail against us.

Forsake not our misery when we are fallen, lest we lie for ever grovelling on the earth.

Suffer not our frailties to become a custom, lest we die impenitent, and perish without recovery.

Deliver us, O **LORD**, from the occasions of sin, and the importunities of such as delight in folly.

Deliver us from the snare of enticing company, and the dangerous infection of ill example :

Infection, that spreads in every place its poisonous air ; and wherever it enters, corrupts and kills.

Once more, my soul, let us repeat this prayer ; and humbly implore again so necessary a blessing.

“ Deliver us, O **LORD**, from the occasions of sin, and “ the importunities of such as delight in folly.

“ Deliver us from the snare of enticing company, and “ the dangerous infection of ill example.”

Set a strict watch continually over our eyes, and diligently keep the door of our lips.

Govern all our senses, that they seduce not our mind ; and order every motion of our heart.

Perfect the work thou hast begun, and make our passions servants of thy grace.

Change our anger into a severity against ourselves, and a prudent zeal for others.

Convert our fear into a timorousness to offend, and an awful reverence of thy sacred name.

Let our affections be turned into love, that our hearts may desire nothing but thee :

Whom we may safely love with our whole strength ; whose heaven we may covet, and fear no excess.

O thou, whose blissful vision is the joy of angels, and sovereign happiness of all saints !

O that our souls could love thee without limits, as thou art in thyself infinitely amiable :

That we could fix all our thoughts on thee ; and never take them off from the memory of thy sweetness.

At least, O thou fountain of eternal bliss and bounty, that flowest so freely with perpetual blessings !

Let every day we receive of thee, still set apart some portion of itself,

Seriously to meditate thy infinite mercies, and heartily rejoice in thy glorious rewards:

Mercies that give us all we have, and rewards that reserve for us all we can wish.

Glory be, &c. As it was, &c.

HYMN I.

LET others court what joys they please,

And gain whate'er they court;

For me, I find but little ease

In all their gayest sport.

Be thou alone but with my heart,

My God, my only bliss,

I shall not murmur at my part,

Nor envy their success.

They talk of pleasure, ' talk of gain.

None must their humour cross;

But well I know their pleasure's pain,

Their greatest profit's loss.

Let them talk on; for have not we

Our gains, our pleasures too?

Pleasures that spring more sweet, more free,

Gains that more fully flow.

Nay, well endured, our very pains

To us a pleasure are;

And all our losses turn to gains,

If hopes may have their share.

And sure they may, such hopes that cheer

The heaven-espoused breast:

Hopes that so strangely charm us here,

What will they be, possess'd?

All glory to the sacred Three,

All honour, power and praise;

As 'twas at first, still may it be

Beyond the end of days. Amen.

When, O my soul, did we ever follow our passions, but they instantly wrought our disturbance, and threatened at last our ruin? When did we ever turn our thoughts to piety, but it presently brought us peace, and refreshed our minds with new hopes of felicity?

The winds are often rough, and our own weight presses us downwards.

Reach forth, O LORD, thy hand, thy saving hand, and speedily deliver us.

O GOD, whose grace it is that mightily rescues our reason from the desperate rebellion of our passions! Grant, we beseech thee, that the experience of the miserable effects of yielding to their allurements, may make us warier in observing, and severer in repressing their first motions; and let thy grace so strongly fortify us against all their assaults, that reason may more and more recover its due force, and calmly join with faith to secure and exalt in our hearts the blissful throne of thy love, through our LORD JESUS CHRIST, thy Son, who liveth and reigneth with thee and the HOLY GHOST, one GOD, blessed for ever. Amen.

IN THE EVENING.

Repent now, my soul, for the evils thou hast done, and bless thy God for the goods thou hast received.

PSALM X.

WELL! we are so much nearer our grave, and all the world is older by a day.

The portion of the wicked is so much less, and the time of their punishment so much approached.

The sufferings of the patient so much diminished, and their hopes of deliverance so much increased.

They who have spent this day in sin and folly, see all their thoughts now vanish like a dream.

They see all is past, but the fear of justice, and the best that can follow is a bitter repentance.

But such as have wisely bestowed their time, and made another step towards heaven :

They see their joys come to meet them in the way, and still grow bigger as they come :

Till by a holy death they join in one, and dwell together for eternal ages.

O thou blessed Author of all our hopes, and perfect Satisfier of all our wishes ;

Do thou instruct us in this great and wise truth, and let every evening renew it in our minds :

“ That the things of this world are of little import ; “ since its joys and griefs last but for time.

“ But that the future state infinitely concerns us, where “ life and death endure for ever.”

Glory be, &c. As it was, &c.

PSALM XI.

WE ARE nearer indeed the end of our life ; but are we nearer the end for which we live ?

What have we done, my soul, to-day, that truly advanceth us to our last great home ?

Have we increased our esteem of heaven, and settled its love more strongly in our hearts ?

Have we avoided any known temptation, or faithfully resisted when we could not avoid ?

Have we interrupted our customary faults, and checked the vices we are most inclined to ?

Have we embraced the opportunities of good, which the mercy of providence has offered to us ?

Have we industriously contrived occasions to improve, as we are able, ourselves and others ?

Alas, LORD ! what do we see, when seriously we look into our guilty selves ?

When we reflect upon our former years ; nay, even the follies of this one day ?

Pardon, O meek Redeemer, what our passions have done ; and favourably supply what our weakness has omitted.

Make us hereafter more carefully watch, that our time slide not unprofitably away.

Make us select every day some fit retreat, to study the knowledge of ourselves and thee :

Of ourselves, to correct our many infirmities ; and of thee, to adore thy infinite perfections.

Glory be, &c. As it was, &c.

PSALM XII.

LITTLE, thou knowest, O LORD, is the good we do ; and every grain of it is derived from thee.

Great, we confess, are the evils we commit ; and all be charged entirely upon ourselves.

Tell me, my soul, when first thou hast well examined the innumerable circumstances that concern thy state ;

Tell me, and let not pride deny the truth ; nor any thing divert thy free confession :

Could we have saved ourselves from any dangerous temptation, unless our GOD had powerfully sustained us ?

Could we have carried on any pious purpose, unless his hand had blessed our endeavours ?

No ! To thyself, O LORD, we give all the praise, if thy creatures have performed the least good work.

Take to thyself all the glory, O LORD, if they have not committed the worst of sins.

Thy hand alone directs us to do well ; and the same blessed hand restrains us from ill.

It is not in us to esteem those unseen joys, and despise the flatteries of this deceitful world.

It is not the work of nature to mortify our senses, and patiently bear the crosses we meet.

Of ourselves we are inclined to none of these ; but the grace of GOD enables us to do all.

Grace gives us strength to overcome our passions ; and the world and the flesh shall be subject unto us.

Grace gives us faith to fortify our reason ; and heaven itself shall be conquered by us.

Glory be, &c. As it was, &c.

THE
OFFICE FOR THURSDAY

MORNING PRAYER.

Come, let us adore our God that feeds us.

PSALM I.

He freely opens his bounteous hand, and fills with his blessings every living creature; he gives even Kings their daily bread, and all the world is maintained with his provisions.

Come, let us adore our God that feeds us.

He feeds our understanding with the knowledge of truth, and strengthens our wills with his holy grace; he refreshes our memories with a thousand benefits, and feasts our whole souls with everlasting hopes.

Come, let us adore our God that feeds us.

With himself, and his sacred body, and blood, he feeds us, and nourishes us up to immortal life; beginning even here that blessed union, which shall be fully perfected in his own kingdom.

Come, let us adore our God that feeds us.

Come, all ye servants of so gracious a **LORD**; whom he daily entertains with innumerable mercies: Come, all ye children of so loving a Father; for whom he has provided an eternal feast.

Come, let us adore our God that feeds us.

Glory be, &c. As it was, &c.

PSALM II.

HE who made the sun to enlighten our steps in the pilgrimage of this short life;

Has he ordained no guide to conduct our souls, in the difficult way to their eternal home?

He who feeds the ravens that call upon him ; has he not provided bread for his children ?

He has, and still his mercy furnishes us with means to perform whatever he commands.

At first he espoused to himself by the preaching of his Apostles, a glorious, faithful, spotless church ;

Which he built upon the foundation of the Apostles, and Prophets, himself being the chief corner-stone.

He promised to be with it, and preserve it, and the faith delivered to it, unto the end of the world :

Establishing his truth on a firm pillar ; a solid foundation to sustain our faith.

That we waver no longer as children ; nor be carried about with every wind of doctrine :

Nor consume all our days with studying to believe, without ever proceeding to life and action.

This spouse, O thou glorious King of heaven, and admirable Lover of poor ruined man !

• This humble spouse, thou camest down to woo, and dearly purchase with thine own blood.

Thou hast endowed her with eminent prerogatives and powers, above the rest of the daughters of the earth.

Preserving her in the midst of Pagans and Jews, and against more subtile and dangerous enemies than they ; worldly politicians, and the authors and maintainers of heresy and schism :

Preserving thy truth in her, and the Holy Scriptures committed to her, bright and conspicuous as the sun ; that every open willing eye may see her light.

Thou hast adorned her with the beauty of order, when thy church is in splendour ; and with peace and patience, under an eclipse.

Thou didst introduce her with the power of miracles, and cement her with the blood of martyrs.

Thou hast given her the keys of thy treasures, and opened unto her the mysteries of heaven.

Mysteries that free our souls from the dominion of sense, and place them above the reach of reason.

These thy whole church unanimously confesses and attests, as derived from thee, their original source.

Whence running along through every age, they have always maintained their constant channel.

O may they still bear on their course, and still spread wider their wholesome streams.

May all the world be watered with this dew of heaven, and bring forth fruit to everlasting life.

May the faith, which was once delivered to the saints, continue in an happy progress to the end of all things.

Glory be, &c. As it was, &c.

PSALM III.

SAFE in the hands of the Apostolic Catholic church, has our provident LORD deposited the richest treasures of his kingdom.

Commanding his Bishops and Priests to conserve them with reverence, and in unity; and dispense them to others with a prudent charity.

Soon as we are born into this world of danger, his pastors are ready to dispense his baptism to save us:

To wipe out the guilt of our birth, our original sin, and write our new name in the book of life.

What all eternity could not have worn off, a little washing of water cleanses away.

Healed by the bitter waters of penitence, we are invited to all the sweetness of Paradise:

To taste the delicious bread of angels, offered in the holy Eucharist;

And spiritually, in full effect and virtue, to eat the flesh and drink the blood of the Son of GOD.

Thereby to become entirely one with him; while we feed on his body, and are governed by his SPIRIT.

That the world may continue in a blessed succession, he in the beginning instituted marriage;

And adorned that holy estate with his presence, and first miracle, which he wrought in Cana of Galilee.

He also made it a symbol of that mystical union, that is betwixt himself and his church.

Exalting that state to the honour of a mystery, that we might the more regard the holiness of its duties.

To prevent the failing of governors in the church, the church for which the world continues;

Themselves are empowered to kindle fresh successive lights, who still may shine on when the old ones are spent.

Thus by thy wise indulgent care, O thou sweet Conductor of our souls!

Every station of our pilgrimage has a fit entertainment, and every defect a proper remedy.

Glory be, &c. As it was, &c.

PSALM IV

BEHOLD He comes to us in the symbols of bread and wine; who is, indeed, both God and man;

He, whom the Seraphim prostrate adore, and fly with all their wings to perform his commands;

He, who came down to die for us sinners, and ascended again above the highest heavens;

Himself is there, and graciously stays our coming, to receive our prayers, and send us home with a blessing.

All the faithful, that approach him with prepared hearts, feel the virtue of his divine love;

Going out of him to heal their infirmities, and warm their souls, and inflame their affections:

And thus a lively faith passes through the veil, and confidently enters into the holy of holies.

A faith that works by love may enter, and fill itself with celestial manna.

Behold, O LORD, we believe; perfect by thy vigorous grace our faint endeavours.

Bring us where our dark faith shall cease into vision, and our hope expire into full enjoyment;

Where all our affections shall be contracted into love, and love shall be extended to all eternity.

Glory be, &c. As it was, &c.

*We confess, we are bound to do many things against our will ; why not believe some few above our understanding ?
Our FATHER, &c.*

A T N O O N.

*How great is the multitude of thy loving-kindnesses,
which thou hast laid up for them that fear thee !*

PSALM V.

WHERE, O thou boundless Ocean of Love, where will thy overflowing streams stay their course ?

We and our ingratitude strive to oppose thee ; but nothing can resist thine almighty goodness.

When the impiety of men was at the height, and their treacherous heads plotting to betray thee,

Then did thy wisdom mercifully consult to overcome our malice with thy bounty.

Immediately thou contrivedst an admirable way, to invite all the world to a feast of miracles :

A feast where thy sacred body should be our food, and thy precious blood our drink :

A feast in which are continually wrought new miracles of love for us.

And, as if it had not been love enough to have given thyself on the cross for us,

Thou hast found out a way to give thyself to us in the holy Sacrament ;

To unite us to thyself with the most intimate union that it is possible to conceive, and which we can better feel than express.

For what greater mercy and bounty can be extended to us, poor mortals, than for our Redeemer to become the very food of our souls ?

To become the life, the strength, the support, and comfort of our beings :

Nay, to become even one with me, and be unto me the very soul of my soul ?

O **LORD** my God, this is so inconceivable a blessing, this is so divine a union,

That the very angels, who so much desire to look into the great mystery of our redemption,

Do crowd about our altars, and with awful admiration contemplate thy wonderful condescension in it.

What thanks then, gracious **LORD**, can I return thee for those wonders of love thou hast showed to me a wretched sinner ; which those blessed angels above, who never sinned, so much admire !

A feast, where thy whole all-glorious self is freely given to the meanest guest :

A feast of peace, and love, and incomparable sweetness, to which thine own blessed mouth thus calleth us,

Come to me all ye that labour for holiness, and are oppressed under the weight of your sins :

Come to me ye that hunger after heaven, and thirst to drink at the fountain of bliss :

Come to me, and I will refresh you with the wine of gladness and the bread of life :

Come you that are weak, that you may grow strong ; and you that are strong, lest you become weak :

Come you that have leisure, and here entertain your time : Come you that are busy, and here learn to sanctify your employment :

Come all, and gather freely of this celestial manna, and fill your souls with the food of angels.

Glory be, &c. As it was, &c.

PSALM VI.

THUS does our gracious **LORD** invite ; and shall we go ? Shall sinners dare to sit down at his table ?

Thus he invites, and shall we not go ? Shall wretches presume to refuse his call ?

Rise then, my soul, and take thy swiftest wings, and fly to the presence of this great mystery.

Soon as thou comest, bow low thy head, and humbly
adore thy blessed Redeemer ;

Our God that comes so far to meet us, and brings along
with him a whole heaven to entertain us.

Arise, and leave the world behind thee ; and run with
gladness to salute thy **LORD**.

Enter the palace of his glorious residence, the place
where his honour dwelleth.

There shall we see the **Eternal WORD**, who descended
from heaven to become man for us ;

There we shall see the Prince of Peace sacrifice himself
to reconcile us with his **FATHER** ;

There shall we see, O stupendous mercy ! the **Son of**
God with food entertaining the sons of men.

Can we believe the wonders of this mystery, and not be
ravished with admiration of thy goodness ?

Can we acknowledge thy supreme veracity, and not
believe this wonder of thy love ?

What, though our eyes see nothing but bread and wine !
our faith, yea experience too, assure us, that thou art
there also.

For, O the joy and overflowing comforts the just find
herein !

Producing nothing but praises and thanksgivings ; but
love, and joy, and fear ;

And care of offending that blessed **LORD**, who meets
them at this holy and mysterious feast.

What earnest supplications do they make, that their
LORD will take possession of their hearts, and never depart
from them more !

Let us not then refuse to believe our **God**, because his
mercies transcend our capacities.

No, no, it is thy very self, O blessed **JESU** ; and it is
thine own light by which we see thee.

And it is thine **HOLY SPIRIT**, the Comforter, by which
we feel and find thee.

None but infinite wisdom could ever have invented so
strange and high a mystery.

None but an inconceivable goodness would ever have imparted so dear, and tender, and rich a blessing.

• *Glory be, &c. As it was, &c.*

PSALM VII.

LORD, who are we, unworthy sinners, that thus thou regardest our wretched dust ?

What is all the world compared to thee, that thus thou seemest to disregard thyself ?

It was for our sakes, and to draw us up to thy love, that thou hast commanded us to commemorate, and represent thy passion ;

And present the merits of it before thy FATHER on earth, as thou dost present them to him in heaven.

It was for our sakes, and to help the infirmities of our nature, that thou didst appoint a commemorative sacrifice,

Of that one oblation of thyself once offered upon the cross ; and bread and wine so offered, and blessed, as symbols of thy body and blood.

Blessed are the eyes, O JESU, that see thee in these holy signs ; and blessed is the mouth that reverently receives thee.

Blessed yet more is the heart that desires thy coming, and longs to see thee in thy beauteous self.

O thou eternal LORD of grace and glory, our joy and portion in the land of the living !

What hast thou there prepared for thy servants, who bestowest such pledges of thy bounty here !

What dost thou there reserve in thine own kingdom, who givest us thyself in this place of banishment !

How will thy open vision transport our souls ; when our dark faith yields us such delights !

Nothing on earth so sweet as to kneel whole hours before thee, and one by one consider thy innumerable mercies.

What must it be in heaven to shine continually before thee ; and all in one contemplate thy unspeakable goodness and glories !

O my adored Redeemer ! when will that happy day appear, when mine eyes may behold thee without a veil ?

When will the clouds and the shadows pass away ; that thy beams may shine on me in their full brightness ?

Object not against me, gracious **Lord**, that none can see thy face, and live.

Those fears thy love has changed, and all my hope is now to live by seeing thee.

Say not, O thou mild and gracious Majesty, if I approach thy presence I must die.

Rather instruct me so to die, that I may live for ever in thy presence.

Glory be, &c. As it was, &c.

O bounteous **Lord**, the continual Supplier of thy creatures with all convenient sustenance to advance our growth and strength, till we are fit to take heaven by violence, and rise at length to be eternal enjoyers of thyself : Fix, we beseech thee, our eyes and adoration on that open hand, which thus graciously gives us our daily bread. And grant that the wonderful feast of thy Son's body and blood may duly sanctify our tastes to all other thy bounties, that they may only relish, and feed upon thy dear love to us, through the same our **Lord Jesus Christ**. Amen.



IN THE AFTERNOON.

*Whither, O my God, should we wander, if left to ourselves ?
Where should we fix our hearts, if not directed by thee ?*

PSALM VIII.

UNHAPPY man ! at first created just ; as every work comes fair from the hands of God.

At first endowed with dominion over the earth, and which was more, with dominion over thyself.

At first not only made sole lord of Paradise ; but heir apparent of the heaven of heavens.

All this was lost by one rash act of thine ; disobeying the law of thy wise Creator.

All this, alas ! we lost by thy transgression, which brought in sin, and death, and universal misery.

Our bodies were depraved by thy distemper ; and our souls by such depraved bodies.

Our senses quickly rebelled against reason ; and both together conspired against grace.

Dulness and ignorance overspread the world ; error and vice possessed mankind.

The law they observed was their own unruly appetite ; and the deity they worshipped, the work of the iron hands.

Even the selected people of the true GOD ; the favourite nation of the Almighty Providence :

They who were brought out of Egypt with so many wonders, and seated in a country flowing with milk and honey :

They who had seen the sea divide before them ; and stand on each side as a wall to defend them :

They who had tasted the quails and the manna from heaven ; and drunk of the streams that came gushing out from the rock.

Even they forgot their great Deliverer ; and set up for their god a golden calf.

Thus lay the miserable world, all covered with darkness ; and with the thickest mists of gross idolatry.

Thus had poor man lost his way ; and all he could do was to wander up and down awhile :

Till, when his few vain years were spent, he suddenly descended into everlasting sorrows.

This moved thy pity, gracious LORD ! who often art found by those that seek thee not.

Who never withdrawest thy hand in time of need ; but constantly suppliest us in all our distresses.

This moved thy pity to undertake our relief ; to come down thyself to dwell amongst us.

To rescue the deluded world from idolatry, and call men from darkness to thy marvellous light.

Thou camest first to thine own, and didst dwell among them, that they might see thy glory :

The glory as of the only-begotten Son of God, that God-man, God manifested in flesh, whom they might safely worship.

But thou must again ascend into thy FATHER's bosom, to prepare a place for thy faithful followers.

Yet even then, O thou wise and infinite Goodness! thou didst not wholly forsake our earth ; thou didst not leave us comfortless.

But didst send forth thy HOLY SPIRIT to guide and comfort us ; and give thyself in the Holy Eucharist to feed and nourish our hungry souls with that sacramental food.

Still thou art really present to us in that holy mystery of love ; hence we offer up our devotions in it, with our utmost reverence, wonder, and love.

We know it is impossible to adore and love our God too much ; O that it were possible to love, and admire him, and adore him enough.

Glory be, &c. As it was, &c.

Blessed be thy providence, O God, that so tenderly nurses up the Church, that it may still grow on to new degrees of perfection.

PSALM IX.

LORD, what a happy change has thy coming wrought ! what glorious effects has thy doctrine produced !

Once in a populous city not ten that were just ! and on the whole earth but eight that were saved !

But O what a happy change did thy coming work in the world ! O what glorious effects in a little while did thy doctrine produce !

When, by thy abundant grace, thousands, with a strong and vigorous love, ran swiftly after thee in the ways of thy commands.

Now we see Kings and mighty nations submit to thee ; and hope ere long that all the world will adore thee.

Whence could this strange improvement come ? Whence could all those blessings spring ?

But from thy holy life, O blessed JESUS, and the infinite merits of thy painful death !

Both which are united, and the fruits thereof abridged, in this holy Sacrament of thy blessed body and blood.

These sacred things, thy word and sacraments, breed in us not only profound veneration and adoration to thee :

But also a great and due respect to thy Pastors and Priests, the dispensers thereof.

These saving mysteries keep alive our dear Redeemer's death and apply to our souls all the merits of his passion.

These fill our hearts with heroic courage ; to do and suffer for the name of JESUS.

These are the food of faith, and hope, and love, which fit us for eternal happiness.

O blessed memorial of my Saviour's love, and faithful seal of all his promises !

If I forget to sing of thee, let my tongue cleave to the roof of my mouth.

If I forget to meditate on thee, let my head forfeit its power to think.

All the short time that I remain in thy presence I will wholly employ to adore thy Majesty.

Thee will I bless for all thy mercies ; to thee will I open all my necessities.

Begging thy pardon for my past offences, and thy gracious assistance for the time to come.

Imploring the preservation of thy Church, and thy blessing upon all the world.

O spotless Lamb, once slain for us on the cross ; and duly commemorated on, and communicated to us at thy holy altar !

Be thou our powerful Advocate with thy heavenly FATHER ; and solicit, by thy merits, his mercy for us.

Offer thyself before his throne, and turn away the wrath we deserve for our sins.

So slaves are rescued from their chains, and prisoners from the doom of death.

Whilst they appease their offended King, with the pleasing remembrance of his beloved Son.

And so we hope, and infinitely more, from the infinitely greater mediation of JESUS

If thou, O LORD, shalt thus restore our liberty, and clothe thy servants with the robes of thy righteousness,

Then shall we delight to be still in thy presence ; and follow thee, O Lamb of God, whithersoever thou goest.

Wherever thou art, we will never forsake thee ; and wherever we are, our hearts shall always be with thee.

Neither death, nor life, nor angels, nor principalities, nor any of the powers either of this or the invisible world, nor indeed any other creatures whatever,

Shall be ever able, we firmly hope, to separate us from thee, or diminish that love which draws us after thee, O God of our life.

Glory be, &c. As it was, &c.

PSALM X.

AND does our glorious GOD not only visit, but dwell perpetually with us men upon earth ?

He whom the heaven of heavens cannot contain ; does he make his residence in our little tabernacles ?

Where are you, ye holy angels, that you fly not swiftly down, and in your whitest robes attend your LORD ?

Where are you, ye careless men, that you run not quickly hither ; and with your lowest homage bow to your King ?

Who though he shines out clear to the blessed above ; and the beams of his glory strike bright upon their faces :

Yet have his mercies to us far more of miracle, far more of care, and tender providence :

Whilst he not only is pleased to be among us, but descends to become even one with us :

While he is not only our GOD to go before us ; but our very food to enter into us.

O souls redeemed by the blood of JESUS ; and nourished with the flesh and blood of his sacred body :

Why melt you not away into tears of joy, for being so regarded by the King of heaven ?

Why not at least dissolve ye into tears of sorrow, for so little regarding him ?

Who will not tremble with loving reverence, that stands in the sight of so great a Majesty ?

Who can forbear to be transported with joy, that thinks in himself, I am a guest at the table of my GOD ?

Who can contain the overflowings of his heart, whilst his breast can say, I have the honour to be entertained by my GOD ?

My great and glorious GOD, who, merely out of love, thus gives me himself in a mystery of grace, and leaves me the pledges of my salvation.

O infinite Sweetness ! How good it is for us to be here, and, as it were, behold our LORD transfigured before us !

Here let us make a thousand tabernacles ; one, O my JESUS, for thee, and one for each of us.

That in our little tents we may dwell about thee ; and sing, and bow, and rejoice before thee.

What should the captive wish but liberty, and the weary pilgrim but to be at rest ?

What should the sick desire but health ; and what can I, but to be with my GOD ?

But have I considered how chaste those eyes should be, which go to behold the GOD of purity ?

Have I considered how clean that mouth should be, which presumes to eat the bread of heaven ?

But most, how celestial that soul should be, which aspires to an union with the body of our LORD ?

Look, look, my heart, look well into thyself ; and strictly search every corner of thy breast.

Alas ! How poor, and dull, and empty are we ! How infinitely unworthy of so divine a mystery ?

Yet are we called by him that can command ; by him that sees, and pities our miseries.

He bids us come, he will surely receive us; and with his bounteous fulness supply our defects.

Go then, my soul, go to that sacred table, and take thy part of that delicious banquet.

Go all enflamed with love, and joy, and hope; and quench thy holy thirst at that spring of bliss.

When thou hast tasted the sweetness of thy God, and feelest his heavenly streams flow gently on thee,

Open thy happy breast, and suck those waters in; and let them freely run over all thy powers.

Let them soak deep to the root of thy heart, and turn the barren heath into a fruitful land.

Fruitful in holy thoughts, and pious words; fruitful in good, and just, and charitable deeds:

Fruitful in thyself in thine own improvement; fruitful to others in thy good example.

No more ingratitude to so gracious a God; no more neglect of so glorious a Majesty.

Away false pleasures, sin and vanity; for the God of holiness hath touched my heart.

He has himself gone in and taken full possession, and sealed it up for his own service.

Glory be, &c. As it was, &c.



IN THE EVENING.

PSALM XI.

Who will give me this happy favour, that I may find my God alone?

That I may find him in the silence of retirement, where the noise of this world can no way interrupt us;

And that my God may speak to me, and I to him, as dearest friends converse together:

That I may unfold before him all my wants, and freely ask his counsel.

What shall I do, O my gracious Lord, to be happy here? What shall I do to be happy hereafter?

Nature already has thus far taught me, that in all I undertake I should seek my own good.

Only I have cause to fear I may mistake that good, and set up an idol instead of thee :

Unless my God vouchsafe to instruct me, and show my soul its true felicity.

Hark ! how the Eternal Wisdom gives thee advice ! And let every word sink deep into thy soul :

“ Seek with thy first endeavour the kingdom of heaven, “ and all things else shall be added to thy wish.

“ Love with thy whole affections the enjoyment of thy “ God ; and all things else shall conspire to thy happiness.”

These, my lips confess, are excellent truths ; but when, O my God, shall my life confess them ?

When shall I perfectly overcome my passions, and guide them so that they may draw me to thy light ?

While they are mine, alas ! I cannot govern them ; behold, **LORD**, I offer them all to thee.

Check thou their lawless motions by thy grace, lest they carry me away from my duty.

Wean thou my heart from the follies of this world, and quicken its appetite to thy solid joys :

That I may hunger and thirst perpetually after thee, and those glorious promises thou hast made to thy servants :

That my whole soul may seek thee alone ; since thou alone art all my heaven.

Glory be, &c. As it was, &c.

PSALM XII.

WHEN, O my soul, shall thy God find thee alone ; free from those busy thoughts that fill thy head ?

O with what ready love would he then instruct thee, and let thee into his blessed secrets !

Himself would become thy familiar guest, and dwell with thee in thy perpetual joy.

LORD, thou must enter first, and chase those fancies away, and consecrate my soul a temple to thyself.

Take thou entire possession, and hold it fast for ever ;
and suffer not the enemies of my peace to return.

Sit thou as sovereign King, and absolutely command ;
for thy government is mild, and thy rewards are infinite.

What hast thou promised, gracious **LORD**, to him that receives thee with an humble love ?

All that is contained in those sweet and mystic words ;
“ He dwells in me, and I in him.”

O blessed words, if once my soul can say, “ He dwells
“ in me, and I in him !

“ He is my refuge in all temptations ! He is my comfort
“ in all distresses !

“ He is my security against all my enemies ! He dwells
“ in me, and I in him !”

What can an infinite bounty give greater than itself ?
And what can an empty creature receive greater than his **GOD** ?

O glorious **God**, my life, my joy, and the only centre
of all my hopes !

Were my unsteady soul once united to thee ; or once had
relished the sweetness of thy presence :

How would all other company seem dull and tedious,
and the whole world be bitter to my taste !

How would my thoughts cleave fast to thee, and gladly
seal thine everlasting covenant !

If thou, O **LORD**, wilt dwell with me, my heart shall
continually attend on thee.

Night and day will I sing thy praises, and all my life-
long adore thy mercies.

Glory be, &c. As it was, &c.

PSALM XIII.

THOU art my only hope, O blessed JESUS ; and thy favour alone is *all things* to me.

In thee I find the providence of a father, and the tender kindness of an indulgent mother.

In thee I enjoy the protection of a King, and the rare fidelity of a constant friend.

In thee I possess whatsoever I want; and thy fulness exceeds even my utmost desires.

Thou art, O JESUS, my God, and all things; what can I think, or wish for more?

Already enough is said for them that love, and know the value of those precious words.

Sweet words, My God, and all things! Sweet in excess to those that taste them.

Not to the corrupted palates of the world, who relish nothing but the food of sense.

Words that revive the fainting mind, and fill its darkest thoughts with light and joy.

O may these blessed words dwell on my tongue, and live for ever in my faithful memory!

Wherever I am in this inconstant world, and whatever business entertains my hands,

Still let my inward eye look up to thee, and fix its sight on thy glorious face;

Still may I wish and long for that happy day, which opens to my soul so blessed a view;

Where I shall see, and no longer darkly believe, "that thou, O LORD, art my God, and all things."

Glory be, &c. As it was, &c.

THE
OFFICE FOR FRIDAY.

MORNING PRAYER.

Come, let us adore our God that redeemed us.

PSALM I.

WHEN we had sold ourselves to sin, and were all become the slaves of SATAN, our blessed JESUS descended from heaven, and brought a vast price to buy out our freedom.

Come, let us adore our God that redeemed us.

The price was no less than his own dearest blood, which he plenteously shed on the holy cross, depositing so his inestimable life, to rescue us sinners from eternal death.

Come, let us adore our God that redeemed us.

Let us consecrate this day to his sacred memory, and tenderly compassionate his unparalleled sufferings ; repenting from our hearts of our many sins, and thankfully admiring his infinite mercies.

Come, let us adore our God that redeemed us.

Let us wean our minds from unbecoming delights, and mortify our senses with a prudent restraint ; that, carried on the wings of fasting and alms, our prayers may mount up more swiftly to heaven.

Come, let us adore our God that redeemed us.

Glory be, &c. As it was, &c.

PSALM II.

MY GOD, who can complain of doing too much, if they consider the labours of JESUS ?

Those painful labours he so freely undertook, and mildly stooped to his humble task.

When he might have flown on the wings of Cherubim, he chose to walk with us worms in the dust.

When he might have commanded manna from heaven,
in the sweat of his brows he would eat his bread.

When he might have made the angels his footstool, he
rather became the servant of his parents :

Living with them in their little cottage, and readily obey-
ing even their least command.

There in that humble privacy he increased in wisdom,
and grew in favour both with God and man.

O that the same sweet SPIRIT of grace might draw our
minds, O LORD, to thee

O that we could, in every passage of our lives, still actu-
ally reflect on the example of thine.

Thy retirements were filled with holy speculations, and
in the midst of business thy life was free for heaven.

Thy converse with others mis-spent no time, but bestowed
every moment in excellent charity :

To instruct the ignorant, to reduce the deceived, to com-
fort the afflicted, and heal the diseased ;

To convince the froward, and absolve the penitent, and
persuade all the world to be truly happy.

It was thy meat and drink to do thy FATHER's will ; O
make it ours to perform thine !

Make us in every action still think on thee, what thou
wouldest counsel us to do :

What thou thyself wouldest do, O blessed JESUS, if thou
again wert here amongst us.

And when we thus have learned our duty, LORD, make
us do what thou hast made us know.

Glory be, &c. As it was, &c.

PSALM III.

MY God, who can repine at suffering too much, if they
remember the afflictions of JESUS ?

Those many afflictions he so patiently endured, and bore
with silence all their weight.

Even from his humble cradle in the manger of Bethle-
hem, to his bitter cross on the Mount of Calvary.

Sometimes abandoned by his dearest friends, and left alone among all his discomforts :

Sometimes pursued by his fiercest enemies, and made the common mark of all their spite :

Sometimes they plot to snare him in his words, and enviously slander his miraculous deeds :

Sometimes tumultuously they gather about him, to gaze at, and abuse this Man of Sorrows :

Sometimes they furiously seize on his person, and hale and drag him along the streets :

At last they all conspire to take away his life, and condemn him to a sharp and cruel death.

Have you not seen a harmless lamb stand silent in the midst of ravening wolves ?

So stood the Prince of Peace and innocence, compassed with a rout of savage Jews.

When they provoked him with their utmost malice, he pleaded their excuse ; and when they murdered him, he earnestly prayed for their pardon.

O strange ingratitude of human nature, thus barbarously to crucify the world's Redeemer !

O admirable love of the world's Redeemer, thus patiently to die for human nature !

Say now, my soul, for whom thy dearest **LORD** endured all this, and infinitely more,

Canst thou complain of thy little troubles, when the King of glory was thus afflicted ?

Canst thou complain of a meanly furnished house, when the Son of God had not where to lay his head ?

We wear the badge of a crucified Saviour, and shall we shrink back at every cross we meet ?

We believe in a **LORD** that was crowned with thorns ; and shall we abide to tread on nothing but roses ?

Before our eyes, O **JESUS**, we see thee humble and meek ; and shall thy servants be proud and insolent ?

We see thee travel up and down, poor and unregarded ; and shall thy followers strive to be rich and esteemed ?

Thy labours were maliciously slandered ; and shall not our faults be reprobated ?

O how unlike are we to that blessed Original, who descended from heaven to become our Pattern !

How do we go away from the sacred path, which the holy JESUS traced with his own steps !

Pity, O Redeemer ! the infirmities of thy children ; strengthen with thy grace our fainting hearts.

Arm us, O glorious Conqueror of sin and death ! against all the fears and terrors of the world.

Arm all our powers with those celestial virtues of faith, and hope, and invincible love :

That we may still go on, and resolutely meet whatever stands in our way to heaven.

Since we must suffer as Christians, and deserve to suffer as sinners, LORD, let us bear our sufferings as becomes thy servants.

Glory be, &c. As it was, &c.

Unworthy are we, O LORD, of the least of thy favours ; O let thy passion make us worthy of the greatest !

PSALM IV.

MY GOD, when I consider what thou hast suffered for us, and what we have done against thee,

I am amazed at the wonders of thy goodness, and confounded at the vileness of our misery.

Our sins were the cause of thy cruel death, yet still we permit them to live in us.

We entertain the worst of thy enemies, and treacherously lodge them in our own bosoms.

Preferring a petty interest before thy heaven, and transitory pleasure before eternal felicity.

Many, we confess, are the follies of our life, and our consciences tremble at them.

Many are the times thou hast graciously pardoned us, and still we relapse, and abuse thy clemency.

The memory of our transgressions is bitter unto us, and the thought of our ingratitude extremely afflicts us.

But is there, O holy JESUS, any stain so foul, which thy precious blood cannot wash away ?

Is there any number of sins so vast, to exceed the number of thy mercies ?

O no ; thou canst forgive more than we can offend ; but thou wilt not forgive, unless we fear to offend ;

Unless we seek to thee for peace and reconciliation, and humble ourselves in thy holy presence.

Wherefore behold, O Lord, we fall down at thy crucified feet, and there ask pardon for our perverse affections.

Reverently we kiss thy pierced hands, and implore forgiveness for wicked actions.

All we can offer thy offended Majesty is an humble eye bathed in tears, and a penitent heart broken with contrition.

Only a firm resolve to change our lives, and even all this we must beg of thee.

O thou, our gracious and indulgent LORD ! who freely pardonest all that truly repent,

Who givest repentance to all that ask, and invitest all to ask, by promising to give,

Make us look seriously in our own breasts, and heartily lament our many failings.

Make us search diligently for our bosom sins, and strive to cast them out with prayer and fasting.

Open thou, O LORD, our lips to accuse our crimes ; that we blush not to confess, what we feared not to do.

Correct our past sins with the works of repentance, that the stains they leave may be quite taken away.

Preserve us hereafter with thy powerful grace, that no temptation surprise or overcome us.

Extend thy mercy, O LORD, over all our works, since thyself hast declared it is above all thine own.

Glory be, &c. As it was, &c.

MY GOD ! never let me rely upon any outward performances, so as to neglect the improvement of my mind ; lest my fasting become an unprofitable trouble, and my prayer a vain lip-labour. The soul and the body make a man, and the spirit and discipline make a Christian. Never let me so

pretend to inward perfection, as to slight the outward observances of religion ; lest my thoughts grow proud and fantastic, and all my arguments but a cover for licentiousness.

O GOD, who by our great Master's example, hast taught us what labours and sufferings heaven deserves, and that we are to take it by force ; confound in us, we humbly beseech thee, the nice tenderness of our nature, which is averse to that discipline and hardship we ought to endure, as disciples and soldiers of JESUS CHRIST ; help us in our way thither, by self-denial and mortification, for the sake of our LORD JESUS CHRIST, who liveth and reigneth with thee and thy HOLY SPIRIT, ever one God, world without end. Amen.



A T N O O N.

Come, let us glory in the cross of our LORD JESUS CHRIST, in whom is our life, and health, and resurrection.

PSALM V.

SHALL we rejoice, my soul, to-day ? Shall we not mourn at the funeral of our dear Redeemer ?

Such, O my LORD, was the excess of thy goodness, to derive joys for us from thine own sorrows.

Thou forbadeſt thy followers to weep for thee, and reſerveſt to thyſelf alone the shame and grief.

Thou invitedſt all the world to glory in thy cross, and comandeſt us to delight in the memory of thy paſſion.

Sing then, all you dear-bought nations of the earth ; sing hymns of glory to the holy JESUS.

Sing, every one who pretends to felicity ; sing immortal praises to the GOD of our salvation ;

To him, who for us endurēd so much scorn, and patiently received so many injuries :

To him, who for us sweat drops of blood, and drank the dregs of his FATHER's wrath :

To the eternal LORD of heaven and earth, who for us was slain by the hands of the wicked ;

Who for us was led away as a sheep to the slaughter ; and, as a meek lamb, opened not his mouth.

Whither, O my God, did thy compassions carry thee ? How did thy love prevail with thee ?

Was it not enough to become man for us, but must thou expose thyself to all our miseries ?

Was it not enough to labour all thy life ; but must thou suffer even the pains of death for us ?

Thou sufferedst them to expiate for our sins, and purchase eternal redemption for us.

Thou sawest our fondness of life needed thy parting with it, to reconcile us to death.

Thou sawest our fear of sufferings could no way be abated, but by freely undergoing them in thine own person.

O blessed JESUS, whose grace alone begins, and ends, and perfects all our hopes !

How are we bound to praise thy love ! how infinitely obliged to adore thy goodness !

At any rate thou wouldest still go on, to heal our weak and wounded nature.

Even at the price of thine own dear blood, thou wouldest finish for us the purchase of heaven.

Glory be, &c. As it was, &c.

PSALM VI.

AWAKE, my soul, and speedily prepare thy richest sacrifice of humble praise.

Awake, and summon all thy thoughts, to make haste and adore our great Redeemer.

For now it is time we should reverently go, and offer our hearts at the foot of his cross.

Thither let us fly from the troubles of the world ; there let us dwell among the mercies of heaven.

Under the shade of that tree let us kneel, and often look up to our dearest **Lord**.

Let us remember every passage of his love, and be sure that none escape our thanks.

Let us compassionate every stroke of his death, and one by one salute his sacred wounds.

Blessed be the hands that wrought so many miracles, and were so barbarously bored with cruel nails.

Blessed be the feet that so often travelled for us, and were at last unmercifully fastened to the cross.

Blessed be the head that was crowned with thorns, the head that so industriously studied our happiness.

Blessed be the heart that was pierced with a spear, the heart that so passionately loved our peace.

Blessed be the entire person of our crucified **Lord** ; and may all our powers join in his praise !

In thy eternal praise, O gracious **Jesus** ! and the ravishing thoughts of thy incomparable sweetness.

O what excess of kindness was this ! What strange extremity of love and pity.

The **Lord** is sold, that the slave may go free ; the innocent condemned, that the guilty may be saved.

The physician is sick, that the patient may be cured ; and **God** himself dies, that man may live.

Tell me, my soul, when first thou hast well considered, and looked about among all we know,

Tell me, who ever wished us so much good ? Who ever loved us with so much tenderness ?

What have our nearest friends done for us, or even our parents, in comparison of this love ?

No less than the **Son of God** came down to redeem us ; no less than his own life was the price paid for us.

What can the favour of the whole world promise us, compared to his miraculous bounty ?

No less than the joys of angels are become our hope ; no less than the kingdom of heaven is made our inheritance.

Glory be, &c. As it was, &c.

PSALM VII.

To thec, O God, we owe our whole selves, for making us after thine own image.

To thee, O Lord, we owe more than ourselves, for redeeming us with the death of thine only Son.

Nor were our ruins so soon repaired, as at first our being was produced.

Thy Power to create us said but one word, and immediately we became a living soul :

But thy Wisdom to redeem us, both spake much, and wrought more, and suffered most of all.

To redeem us, he humbled himself to this low world, and the infirmities of this miserable nature.

He patiently endured hunger and thirst, and the malicious affronts of enraged enemies.

How many times did he hazard his life, to sustain with courage the truths of heaven !

How many tears did he tenderly weep, in compassion of his blind ungrateful country !

How many drops of blood did he shed in the doleful garden, and on the bitter cross !

The cross, where, after three long hours of grief, and shame, and intolerable pains,

He meekly bowed his fainting head, and, in an agony of pain, yielded up the ghost.

So sets the glorious sun in a sad cloud, and leaves our earth in darkness and disorder ;

But goes to shine immediately in the other world, and soon returns again, and brings us light :

And so dost thou, O Lord, and more ; thy very darkness is our light.

It is by thy death we are made to live, and by thy wounds our sores are healed.

O my adored Redeemer, who tookest upon thee all our miseries, to impart to us thine own felicities !

Can we remember thy labours for us, and not be convinced of our duty to thee ?

Can our cold hearts recount thy sufferings, and not be inflamed with the love that suffered ?

Can we believe our salvation cost thee so dear, and live as if to be saved were not worth our pains ?

Ungrateful we ! How do we slight the kindness of our GOD ! How carelessly comply with his gracious design !

For all his gifts he requires no other return than to hope still more, and desire still greater blessings.

For all his favours he seeks no other praise, than our following his steps to arrive at glory.

O glorious JESUS ! behold to thee we bow, and humbly kiss the dust in honour of thy death.

Behold, thus low we bow, to implore thy blessings, and the sure assistance of thy special grace ;

That we may wean our affections from all vain desires, and clear our thoughts from all impudent fancies.

Then shall our lives be entirely dedicated to thee, and all the faculties of our souls to thy holy service.

Our minds shall continually study thy knowledge, and our wills grow every day stronger in thy love.

Glory be, &c. As it was, &c.

O GOD, who didst severly punish our first parents for eating the forbidden fruit, and hast so often recommended us the necessary duties of abstinence and fasting ! Grant, we beseech thee, that by observing diligently thy holy discipline, proposed to us in thy laws, we may correct our levities, and revenge our excesses, and subdue our irregular appetites, and frustrate the temptations of the enemy, and secure our perseverance, and daily proceed to new degrees of virtue and devotion, till in the end of our lives we receive the end of our labours, the salvation of our souls, through our LORD JESUS CHRIST. Amen.

IN THE AFTERNOON.

PSALM VIII.

LORD, how the world requites thy love ! How ungrateful are we to thy blessed memory !

We negligently forget thy sacred passion ; or rather, our sins renew thy sufferings.

While we deprive others of their right, what do we but divest thee of thy clothes !

While we delight in strife and schisms, what do we else but rend thy seamless coat !

If we despise the least of thy servants, are we not as so many **HERODS** that scorn thee ?

If we for fear proceed against our conscience, how are we better than **PILATE** that condemned thee ?

By forsaking thy will to follow our own, do we not choose a murderer before thee ?

By retaining sharp anger, or bitter malice, do we not give thee vinegar and gall to drink ?

By showing no mercy to the poor and afflicted, do we not pass by thy cross, as strangers unconcerned ?

Thus we again crucify the **Lord** of Glory, and put him afresh to an open shame.

Is this the duty we pay to the sacred memory of our dear Redeemer ?

Are these the thanks our gratitude returns for that strange excess of our Saviour's love ?

When we sat in darkness he took us by the hand, and led us unto his own light.

We sought not him, but he came from far to find us ; we looked not towards him, but his mercy called after us.

He called aloud in words of tenderness, Why will ye perish, O ye children of men ?

Why will ye run after empty trifles, as if there were no joys above with me ?

Return, O ye dear-bought souls, and I will receive you ; repent, and I will forgive you.

Behold, O blessed JESUS, to thee we come ; and on thy holy cross fasten all our confidence.

Never will we unclasp our faithful hold, till thy grace has sealed the pardon of our sins.

Never will we part from that standard of hope, till our troubled consciences be dismissed in peace.

There will we stand, and sigh, and weep ; and every one humbly say, To thy mercy ;

JESUS, my GOD, I suffer violence ; answer, I beseech thee, O answer thou for me.

Glory be, &c. As it was, &c.

PSALM IX.

BE silent, O my soul, and thy LORD will answer for thee ; be content, and he is thy security.

Be innocent, and he will defend thee ; be humble, and he will exalt thee.

He will forgive thee all thou repentest of, he will bestow on thee more than thou askest.

Never let us fear the favour of our GOD ; if we can but esteem and desire it.

He that so freely gave us himself, will he not with himself give us all things else ?

Is not his painful life and bitter death a sufficient pledge of his love to us ?

Is not his infinite love to us a sufficient motive of our duty to him ?

A duty to which we are so many ways obliged, and wherein our eternity is so highly concerned.

Surely they have little faith, and far less hope, who doubt the mercies of so gracious a GOD !

Mercies confirmed by a thousand miracles, and dearly sealed with his own blood :

That innocent blood, which was shed for us, to appease the wrath of his offended FATHER.

O blessed and all-redeeming blood, which flowed so freely from the source of life,

Bathe our polluted souls in thy clear streams, and purge away all our foul impurities.

Cleanse us, O merciful **LORD**, from our secret faults, and from those darling sins that most abuse us.

Wash off the stains our malice has caused in others, and those which our weakness has received of them.

Let not them perish by our occasions, nor us be undone by theirs.

But let our charity assist one another, and thy clemency pardon us all.

Pardon, O gracious **JESUS**, what we have been ; with thy holy discipline correct what we are !

Order by thy providence what we shall be ; and, in the end, crown thine own gifts.

Glory be, &c. As it was, &c.

PSALM X.

SHOULDEST thou, O **LORD**, have dealt with us in rigour, we had long since been sentenced to eternal death.

Long since our guilty souls had been snatched away, and hurried down to everlasting torments.

But thy gracious mercy has reprieved our lives, and given us space to work out our pardons.

Now is the time of acceptance with thee ; now is the day of salvation for us.

Now let us mourn our former offences, and bring forth fruits meet for repentance.

If we, O **JESU**, have hitherto persecuted thee, and with our sins nailed thee to the tree of death :

Now let our whole endeavours attend thy service, and loyally aspire to our **LORD**.

Let us ascend to the Mount of Calvary, and, as often as we go, kiss thy holy steps.

We kiss thy steps when we love thy way ; and humble ourselves, and follow thee.

Let us there on our knees approach thy cross, and reverently cover thy naked body.

We cover thee when our charity clothes thy servants, and hides the infirmities of thy little ones.

Let us there, with the tenderest care, unfasten the nails, and gently draw them out of thy hands and feet.

We draw them out when we freely obey thy will, and loosen our affections from cleaving to the world.

LORD, when we have thus rescued thee, and placed thee again in thy throne of glory :

Instead of thyself, nail thou us to thy cross, who deserve what thou didst endure.

Crucify our flesh with the fear of thee, and give us our portion of sorrow here.

Crucify the world to us, and us to the world ; that, dead to it, we may live to thee.

At least, live thou in us, O holy JESU, and fit our souls for so glorious a guest.

Enter into our hearts, and fill them with thyself, that no room be left for any thing but thee.

One only hope we have, thy care of us ; one only fear, the neglect of ourselves.

Glory be, &c. As it was, &c.

O GOD, who, at the price of thy only Son's last drop of blood upon the cross, hast won our hearts from this life, and all the goods of it, to the sole pursuit and hopes of thyself in eternity : Possess, we beseech thee, and absolutely dispose of what thou hast so dearly paid for, mortifying us to this world, and confirming our courage, to fight manfully under the banner of our crucified Saviour ; that we may be able to stand the shock of all temptations, and nothing either in life or death may ever separate us from thy love in him our glorious Redeemer ; who, with thee and the HOLY GHOST, liveth and reigneth, one God, blessed for ever. Amen.

O LORD CHRIST, who, by thy holy doctrine, hast taught us to fast, and watch, and pray ; and, by thy blessed example, hast powerfully engaged us to follow thy steps ! Vouchsafe, we beseech thee, by thy grace, so to mortify

our bodies, withdrawing the fuel from our unruly passions, and reducing our immoderate sleep to the measures of necessary refreshment, that our minds may be better disposed for prayer and meditation, devoutly to celebrate the fasts and festivals of thy church, and eternally to rejoice with thee hereafter, in the kingdom of thy glory, where, with the FATHER and the HOLY GHOST, thou livest and reignest, one God, world without end. Amen.

IN THE EVENING

PSALM XI.

COME, let us now call off our thoughts from ranging abroad, where they do but lose themselves.

Let us diligently examine the accounts of our time, and sum up the profit we have made to-day :

What we have gained by all that we have heard or seen, since nothing is so barren but may yield some fruit,

Had we the art to cultivate it right, and fitly apply it to our own advantage.

If we have seen some good examples, which our gracious LORD presents to excite us,

Did we immediately entertain the motion, and resolve in our hearts effectually to follow it ?

If we have fallen among vicious company, which too often engages us to folly ;

Did the danger increase our care, and the sin of others breed virtue in us ?

We have heard perhaps some melancholy news of sudden sickness or unexpected deaths :

But do we fear to be surprised ourselves, and provide betimes for that day of trial ?

Order thy whole affairs with the utmost skill, and, which is seldom seen, let all succeed :

Still thou shalt find something to trouble thee, and even thy pleasures shall be tedious unto thee.

Wherever thou goest, still crosses will follow thee ; since wherever thou goest, thou carriest thyself.

Who then, my God, is truly happy ? or rather, who comes nearest happiness ?

He that with patience resolves to suffer, whatever his endeavours are not able to avoid.

Happy yet more is he that delights to suffer, and glories to be like his crucified SAVIOUR.

When thou art come to this, my soul, that thy crosses seem sweet for the love of JESUS ;

Think then thyself sublimely happy ; for thou hast found a heaven upon earth.

Glory be, &c. As it was, &c.

PSALM XII.

MY SOUL, when thou art thus retired alone, and fitly disposed for quiet thoughts ;

Never let the greatness of another molest thy peace, nor his prosperous condition make thee repine.

Say not in thy heart, Had I that fair estate, or were entrusted with so high a place :

I should know how to contrive things better, and never commit such gross mistakes.

Tell me, how dost thou manage thy own employments ; and fit the little room thou holdest in the world ?

If thou hast leisure, art thou not idle, and spendest thy precious time in unprofitable follies ?

If thou art busy, art not thou so too much ; and leavest no time to provide for thy scul ?

Do thy riches make thee wise, and generously assist the poor ?

Does thy poverty make thee humble ; and faithfully to labour for thy family ?

Dost thou in every state give thanks to Heaven ; and contentedly subscribe to its severest decrees ?

Canst thou rejoicingly say to God, O my adored Creator ! I am glad my lot is in thy hands ?

Thou art all wisdom, and seest my wants ; thou art all goodness and delightest to relieve me.

Under thy providence I know I am safe ; whatever befalls me, thou guidest to my advantage.

If thou wilt have me obscure, and low ; thy blessed will, not mine, be done.

If thou wilt load my back with crosses, and embitter my days with grief and sickness ;

Still may thy blessed will, O **LORD**, be done ; still govern thy creatures in thine own best way.

Place where thou pleasest thy favours ; but secure to my soul a portion of thy love.

Take what thou wilt of the things thou hast lent me ; but leave in my heart the possession of thyself.

Let others be preferred, and me neglected ; let their affairs succeed, and mine miscarry :

Only one thing I humbly beg ; and may my gracious **God** vouchsafe to grant it :

Cast me not away from thy presence for ever ; nor wipe my name out of the book of life.

But my eternal hopes, let them remain, and still grow quicker as they approach to their end.

Glory be, &c. As it was, &c.

PSALM XIII.

WE WEARY ourselves with running after flies, which are hard to catch, and trifles when they are caught.

This we pursue, and follow that ; but nothing we meet can fill our hearts :

Till we have found thee out, O gracious **LORD** ! our only full, all-satisfying good :

Till we have found out thee, not by a dark belief, but clearly as thou art in thine own bright self.

Remember, O my soul, this truth, which our own experience evidently proves :

The eye is not filled with seeing varieties, nor the ear with hearing all harmony.

Remember this truth of the world we hope, made sure o our faith by the word of **JESUS**:

The eye hath not seen such beauteous glories, nor has the ear heard such ravishing charms;

Nor can the heart itself conceive such incredible joys, as our GOD has provided for them that love him :

As our blessed JESUS has purchased for his servants ; and even for thee, my soul, to crown thy patience.

Wherefore in peace lay down thy head, and rest secure in the protection of thy GOD.

Glory be, &c. As it was, &c.

O GOD, whose provident mercies make every day a new branch of the tree of knowledge to us, whence the evening may fresh gather variety of fruit, fit to nourish those souls whom thy grace has brought to feed on the tree of life, the cross of JESUS ! Grant, we humbly beseech thee, that no experience of good or evil, which this day has afforded, may be lost on us ; but whatever of moment has happened to ourselves or others, may render us more skilful in discerning the true value and use of this estate in all the scenes of life, and ready to resign (with our Saviour) our whole concerns, and beings here to thy will, and the sole advancement of thy glory, which at length will crown thy servants with immortal bliss, through our LORD JESUS CHRIST.

The LORD bless us, and keep us this night ; the LORD make his face to shine upon us, and keep us under the shadow of his wings ; the LORD lift up his countenance, and give us peace and rest in him, now and ever. Amen.

THE
OFFICE FOR SATURDAY.

MORNING PRAYER.

Come, let us adore our victorious Redeemer.

PSALM I.

COME, all ye powers of my delivered soul, and pay your homage to the Prince of peace, to the Prince of our salvation ; cast your unworthy selves at his sacred feet, and renew your vows of following his steps.

Come, let us adore our victorious Redeemer.

He triumphed over death in his own body, and enables us to conquer it in ours ; imparting to us his heavenly skill, and provoking our courage with infinite rewards.

Come, let us adore our victorious Redeemer.

He changed the corrupted government of the world, and established a new and holy law, that as we were vassals to sin before, we might now become the free subjects of grace.

Come, let us adore our victorious Redeemer.

Let us live and die in his blessed obedience, and may no temptation separate us from him ; who, if we resist, will make us overcome ; and when we have overcome, will crown us with peace.

Come, let us adore our victorious Redeemer.

Glory be, &c. As it was, &c.

This is, alas, the land of the dying ; but we hope to see the glory of God in the land of the living.

PSALM II.

PROSTRATE before thy tomb, O LORD ! behold we freely confess our misery ;

And in the lowest posture of afflicted pilgrims, humbly implore thy mercy.

Peacefully in the grave thy holy body was reposed, and thy soul went triumphing to redeem thy captives.

But we, alas, thy helpless orphans; how are we left in the midst of our enemies!

To how many dangers are our lives exposed! With how many temptations are we besieged!

Temptations in meat, temptations in drink, temptations in conversing, temptations in solitude.

Temptations in business, temptations in leisure, temptations in richés, temptations in poverty.

All our ways are strewed with snares, and even our own senses conspire against us.

Whither, O my GOD, shall our poor souls go, encompassed with a body so frail, and a world so corrupt?

Whither, but to thee, the Justifier of sinners; and to thy grace, the Sustainer of the weak?

Thy grace instructs us what we ought to do, and breeds in us the will to endeavour what we know.

Thy grace enables us to perform our resolves; and when all is done, thy grace must give the success.

Govern us with thy gracié, O Eternal Wisdom! and direct our steps in thy way.

Order every seeming chance to prevent our falling; and still lead us on towards our happy end.

Give us the eye and wing of an eagle, to see our danger, and fly swiftly away

If yet we must needs engage our enemy, and no means left to escape the encounter:

Strengthen us, O LORD, to persevere with courage; that we may never be wanting in our fidelity to thee.

Convince us, blessed JESUS, into this firm judgment, and make our memories faithfully retain it:

Whatever our senses say to deceive us; or the world to obscure so beauteous a truth:

That thyself alone art our Chief Good ; and the sight of thy glory our supreme felicity.

Glory be, &c. As it was, &c.

PSALM III.

HAPPY, O LORD, are they, who have so much employment, that there remains no room for idle thoughts.

Happy are they who have so little business, that they want no space to attend their souls.

Happy yet more are they, who, in the midst of their work, often think of the wages above.

Whom nothing diverts from their chief concern, of seeking to make their calling and election sure.

But while their backs are bowed down with labour, they freely raise up their minds to heaven.

And while they are tied to their beds with sickness, yet move on to their eternal rest.

Often they rejoice with themselves alone, and silently say in their contented hearts :

“ Here we are narrowly confined ; and our time entertained with trivial affairs.

“ But hereafter we expect an unbounded enlargement ; “ and the same glorious office with the blessed angels.

“ Here are we subject to a thousand miseries, and the “ most prosperous life is vain and short :

“ But hereafter we expect an infinity of joy, and the “ solid pleasures of heaven for ever.”

We too, O gracious LORD, who now adore thee, and in thy presence sing these holy words,

We humbly pray thee guide us in the middle path, that we never decline to any extreme.

Deliver us both from the stormy sea of business, and from the dead water of a slothful life :

Lest we be cast away by forgetting thee ; or become corrupted by neglecting ourselves.

Make us recollect our thoughts, how much soever our condition distracts us.

Make us look up with confidence in our GOD, how low soever our afflictions depress us.

Make us look up to the eternal mountains, and feed our souls with this sweet hope :

The day will come, that, out of this dark world, we shall joyfully ascend to that beauteous light.

The day will come, and cannot be far off, when we shall rest for ever in the bosom of bliss.

Glory be, &c. As it was, &c.

PSALM IV.

HAPPIEST of all, O LORD, are they whose very business is thy service :

Who not only bestow an interrupted glance, but steadily and constantly fix their eyes on thee :

Who not only visit thy house sometimes, but night and day dwell in thy presence.

When the sun rises, it finds them at their prayers ; and when it sets, leaves them at the same sweet task.

Every place is to them a church, and every day a holy sabbath.

Every object an occasion of piety ; and every accident an exercise of virtue.

Do they behold the beauteous stars ? They presently adore their great Creator.

Do they look down on the fruitful earth ? They instantly begin to praise his bounty.

Let war or peace do what they will, and the unconstant world reel up and down,

They pass through all unconcerned, and smoothly go on in their regular course :

Looking still up to the glorious life above ; and entertaining this in hope and solitude.

If they depart sometimes from their proper centre, and forsake awhile their beloved retirement,

It is to approach and give light to others, and inflame some cold or lukewarm heart.

While they are thus abroad, their minds are at home with thee; and nothing can divide them from thy presence.

Yet do they wisely make haste to return, and enjoy thee alone.

There thou receivest them as familiar friends, and freely admittest them into thy secret sweetness.

Thou givest them a taste from thine own full board, and overflowest their hearts with the wine of gladness.

Often they feel a little beam from heaven strike gently, and fill their breast with light.

Often that gentle light is kindled into a flame, and chastely burns with pure desires;

Desires that still mount up and aim at thee, the supernatural centre of all their hopes.

Blessed Providence! who governest all things in perfect wisdom, and assignest to every one his proper place,

If thou hast pleased to dispose our lives, in circumstances less favourable than these,

O let thy powerful hand supply our wants, and lead us on in our low path!

That, at least, afar off we may follow them who strive to tread so near thy steps.

So shall we, too, though slowly, arrive at the rich inheritance of that Holy Land.

So shall we gladly enter those blissful gates, and dwell for ever in the city of peace.

Glory be, &c. As it was, &c.

O God, who seest and pitiest the infirmity of our nature, surrounded on every side with dangers and temptations, strengthen us, we beseech thee, with thy all-powerful grace, to stand continually on our guard, resolved even to death, either warily to avoid, or stoutly break through all that offers to divert or stop the advancement of thy love in our hearts; and grant us so wisely to improve the talents of capacity, and means thy providence assigns us in this present life, that at the great day of account, we may every one be received with those precious words, “Well done, thou good and faithful servant, enter thou into the joy of thy

LORD ;" through our **LORD JESUS CHRIST**, thy **SON**, who, with thee, and the **HOLY GHOST**, liveth and reigneth, one **GOD**, world without end. Amen.

A T N O O N.

PSALM V.

IF we rejoiced for ourselves in the sufferings of our **LORD**, let us now rejoice for him that his sufferings are ended :

Never again, O **JESU**, shall those blessed eyes weep, nor thy holy soul be sorrowful to death.

Never shall thy precious life be subject any more to the bloody malice of ambitious hypocrites.

Never shall thy innocence any more be exposed to the barbarous fury of an ungrateful multitude.

But thou shalt live and reign for ever ; and all created nature perpetually adore thee.

O happy end of well endured afflictions ! O blessed fruits that spring from the cross of **JESUS** !

Look up, my soul, and see thy crucified **LORD** sit gloriously enthroned at the right hand of his **FATHER**.

Behold the ragged purple now turned into a robe of light, and the scornful reed into a royal sceptre.

The wreath of thorns is grown into a sparkling diadem, and all his scars polished into brightness.

The impenitent Jews are scattered over the world, to attest his truth and their own obdurate blindness.

But he himself is crowned with eternal triumphs, and the souls he has redeemed shall sing his victories for ever.

Live, glorious King of men and angels ; live, happy Conqueror of sin and death.

Our praises shall always attend thy cross, and our patience endeavour to bear our own.

Through fiercest dangers our faith shall follow thee, and nothing wrest from us our hope at last to see thee.

We will fear no more the sting of death, nor be frightened at the darkness of the grave.

Since thou hast changed our grave into a bed of rest, and made death itself but a passage into life.

We will love no more the pleasures of vanity, nor set our hearts on unsatisfying riches ;

Since thou hast opened Paradise again, and purchased for us the kingdom of heaven.

Glory be, &c. *As it was, &c.*

PSALM VI.

BLESSED be thy name, O holy JESUS ! and blessed be the mercy of thy providence.

Who hast cast our lots in these times of grace, and designed our birth in the days of light,

When we may clearly see our ready way, and directly go on to our glorious end.

Till thou appearedst, O thou only Light of the world ! our miserable earth lay covered with darkness.

Till thou sufferedst, O sovereign LORD of life ! our vile nature lay condemned in the shades of death.

The kingdom of heaven was shut up, and the entrances of Paradise were by sin made impassable.

But when thou, O glorious Conqueror ! hadst overcome death, thou didst open the kingdom of heaven to all believers.

Soon as thine own afflictions were ended, thou didst communicate thy joys to all the world ;

To all that esteemed so blessed a sight, and stood prepared to entertain thy coming.

The hearts that love thee thou fillest with gladness, and overflowest them with an ocean of heavenly delights.

Come, happy souls, to whom belongs so fair a title to all these mercies !

Come, let us now raise up our thoughts, and continually meditate on our future beatitude.

Let us comfort our labours with the hope of rest, and

solace our sufferings with the expectance of a quick reward:

Now that the hand of our gracious **LORD** has unlocked the gates of everlasting bliss :

Now that they stand wide open to admit such as press on with their utmost strength :

Such as have wisely made choice of heaven, for the only end and business of their life :

Rejecting all these false allurements, to attend the pursuit of true felicity.

O blessed **JESU**, our **Hope**, our **Strength**, and the full Rewarder of all thy servants !

As thou hast freely prepared for us ready wages ; so, **LORD**, let thy grace enable us to work.

Make us direct our whole life to thee, and undervalue all things compared with thy love.

Seal thou up our eyes to the illusions of the world, and open them upwards to thy solid glories.

That when our earthly tabernacle shall be dissolved, and this house of clay fall into the dust ;

We may ascend to thee, and dwell above in that building not made with hands, eternal in the heavens.

Glory be, &c. As it was, &c.

PSALM VII.

PRAISE our **LORD**, O ye children of men ! Praise him as the Author of all your hopes !

Praise our **LORD**, O ye blessed of heaven ! Praise him as the Finisher of all your joys !

Sing, O ye reverend Patriarchs and holy Prophets ; sing hymns of glory to the great **MESSIAS**.

Sing and rejoice all ye ancient saints, who so long waited for his gracious appearance.

Sing and rejoice all ye souls of the righteous, who wait for a blessed resurrection :

Bring forth your best and purest incense, and humbly offer it at the throne of the **LAMB** ;

The **LAMB** that was slain from the beginning of the world, by the sprinkling of whose blood ye are all saved.

O still sing on the praises of the King of peace, and bless for ever his victorious mercy !

It is He who dissolved for you the power of darkness, and brake asunder the bars of death.

How did your glad eyes then sparkle with joy, to see your desired Redeemer !

How were your spirits transported with delights, to behold the splendours of his glorious presence !

His presence that can quickly turn the saddest night into a cheerful day. Hallelujah.

That can change a dungeon into a house of mirth.— Hallelujah.

And make every place a paradise. Hallelujah.

O glorious Presence ! when shall our souls be filled with strong and constant desires of enjoying thee ?

When shall our desires be filled with the everlasting fruition of thy blessed self ?

Henceforth for thee, and for thy sacred love, O thou great and only Comfort of our souls ;

May all afflictions be welcome to us, as wholesome physic to correct our follies.

May the pleasures of the world be rejected by us ; as dangerous fruits that fill us with diseases.

May we, by thy example, neither fear to die, nor refuse the labours of this life.

But while we live, obey thy grace ; that when we die, we may enjoy thy glory.

Glory be, &c. As it was, &c.



IN THE AFTERNOON.

PSALM VIII.

WHY do we so eagerly pursue this world, and seek its fond enjoyments ?

A world of vanity and false deceits ; a world of misery and sad disasters.

Thou art, O glorious JESU, the beauty of angels, and the everlasting joy of all saints.

Thou art the very heaven of heavens, and in thy sight alone is the fulness of bliss.

All this thou art and infinitely more ; and yet, alas, how few esteem thee !

The world, we dearly know, too often has deceived us ; and yet our rashness matters not to be undone by it again.

Thou never, O JESU, hast failed our hope, and yet our dulness fears to rely on thee.

The world distracts and embroils our spirits, and we delight in our misery.

Thou always, O JESU, fillest our hearts with peace, and we are weary of thy happiness.

The world calls, and we faint in following it ; thou callest, and we are still relieved by thee :

Yet is our nature so ungratefully perverse, we run after that which tires, and abandon that which refreshes.

Sometimes our lips speak gloriously of thee, O thou living Fountain of eternal bliss !

Some happy times we relish thy sweetness, and decry aloud the poison of the world,

But we are soon enticed by its gilded cup ; and easily forsake the waters of life.

O blessed JESU, who tookest upon thee all our frailties ; to bestow on us thine own perfections :

Teach us to prize the joys of heaven ; and part with all things else to purchase thee.

Make all the pleasures of this life bitter to our taste, as they are indeed pernicious to our healths.

Let not their flatteries any more delude us, nor superfluous cares perplex our minds.

But may our chief delight be to think of thee, and all our study to grow great in thy love.

Glory be, &c. As it was, &c.

PSALM IX.

ALL this is true, and yet the world is loved, and our nature inclines to affect its vanities.

It is loved, and so it justly deserves, did we rightly understand its real value.

Our life indeed seems mean and trivial, and all things about us seem troublesome and dangerous.

Yet, O my God, are their consequences excellent in this, that they are our only way of coming to thee.

This world, and this alone, is the womb that breeds us, and brings us forth to see thy light.

Whether we eat or drink, or whatsoever else an innocent hand can undertake;

If we regard our happy end, and order all to the improvement of our minds :

They instantly change their name, and become religious.

Riches themselves, and imperious honour, have not so perverse and fixed a malice :

But a prudent use converts them to piety, and makes them fit instruments of highest bliss.

Our very delights, (O the goodness of our God !) may be so tempered with a wise alloy ;

That his mercy accounts them as parts of our duty, and fails not to give them their full reward :

While they are entertained for the health of our bodies, or the just refreshment of our wearied spirits :

And both our bodies and spirits constantly applied to gain new degrees of the love of heaven. Thus, gracious LORD, every moment of our lives may still be climbing up towards thee.

Thus may we still proceed in thy service, even then when we most of all serve ourselves.

And then indeed we best serve ourselves, when we are busiest in thy service.

Thou sweetly vouchsafest to style that thy glory, which is nothing but our interest.

O blessed JESUS, King of clemency, and great Rewarder of every improved grace !

Thou who camest down from heaven, not only to shed thy blood for us ; but to show us a pattern ; and madest us free, to work for our own profit !

Instruct our gratitude to consecrate all to thee ; since all by thy bounty redounds to ourselves.

Glory be, &c. As it was, &c.

PSALM X.

THIS life indeed is the way we must walk, but this alone cannot bring us to our end.

Ere we arrive at our appointed home, we must be led through the gates of death.

Where we shall be absolutely stripped of all we have, and carry nothing with us but what we are.

Where we must not only quit the whole world, but leave behind us even a part of ourselves.

Hast thou, my soul, seen some neighbour die, and dost thou remember those circumstances of sorrow ?

We are sure the case ere long will be our own, and are not sure but it may be very soon.

Have we ourselves been dangerously sick, and do we remember the thoughts we had then ?

How we resolved to correct our passions, and strive against the vices that so particularly endanger us ?

It will come to this again, and no reprieve be found to stay one single minute the hand of death.

But he immediately will seize upon us, and bear us away to the region of spirits :

There to be ranged in our proper place, as the course of our life has qualified us here.

Nor is this all, to expire and die, and dwell for a time in a state of separation ;

We must expect another day, a day of public accounts and restitution of all things ;

When the archangel shall sound his trumpet, and proclaim aloud this universal summons :

“ Arise, ye dead, and come to judgment ; arise and appear before the throne of God.”

Then shall the little heaps of dust immediately awake,
and every soul put on her proper body.

Immediately all the children of ADAM shall be gathered
together, from heaven, and hell, and every corner of the
earth.

There they must stand, and all attend their doom ; but,
Oh ! with how sad and fatal a difference !

The just shall look up with a cheerful confidence, and in
their new white robes triumph and sing ;

“ Hallelujah ! let us rejoice, for the marriage of the
LAMB is come, and his bride has prepared herself.

“ Let us rejoice, for the kingdom of the world is made
our LORD’s and his CHRIST’s ; and he shall reign for ever
and ever.

“ Let us rejoice, for now our Redeemer is nigh ; behold
he comes quickly, and his reward is with him.

“ Come, come, LORD JESU, thou long desire of our
hearts ; come quickly, thou full delight of our souls.

“ Come, and declare to all the world thy glory ; come,
and reward before all the world thy servants.”

Lo, where he comes aloft in power and majesty, attended
with a train of innumerable angels.

Behold where he sits enthroned on the wings of cher-
ubims, and takes at once a view of all mankind.

Soon he commands his angels to sever his sheep, and gather
them together on his right hand.

First then to them he turns his glorious face, and shines
upon them with these ravishing words :

“ Come, ye blessed of my FATHER, possess the kingdom
prepared for you from the beginning of the world.”

O the joys their souls shall feel, when those heavenly
words shall sound in their ears !

Joys which the wit of man cannot conceive ; joys that
the tongues of angels cannot express !

Let it suffice, themselves shall taste their own felicity,
and feed on its sweetness for evermore.

But O ! with what dejected eyes, and trembling hearts
shall the wicked stand expecting their Judge ?

What shall they do, when, wherever they look, their eye can meet with nothing but despair?

Above, the offended Judge, ready to condemn them ; below, the bottomless pit ready to devour them.

Within, the worm of conscience gnawing their bowels ; and round about all the world in flames.

What shall they do, when the terrible voice shall strike them down to the bottom of hell ?

“ Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels.”

The day of man is past, when sinners did what they pleased, and God seemed to hold his peace.

It is now the day of God, when his wrath shall speak in thunder, and sinners suffer what their wickedness deserves.

Then shall they sink immediately into the pit of sorrows, and dwell in darkness and torments for ever.

Whilst the just shall go up in joy and triumph, and reign with our Lord in his kingdom for ever.

Thus shall the whole creation be finally disposed, and mercy and justice divide the world.

O my soul ! who now art here below, and readest these dreadful truths as things afar off :

Know, thou shalt then be present, and see them with thine eyes, and be thyself concerned for all eternity.

Know, as thou livest, thou art like to die ; and as thou diest, thou art sure to be judged.

Think what thou then wouldest give to have repented in time ; think what thou wouldest give for a little time to repent.

Watch therefore now, and continually pray ; for we know not the hour when the Son of man will come.

O Son of God, and man ! who camest in mercy to save us ; bring the same mercy with thee, when thou comest to judge us.

Meanwhile assist us with thy heavenly grace, to stand perpetually with our accounts prepared,

That we may die in the peace of God, and of his holy church, and go to live with him and his saints for ever.

Glory be, &c. As it was, &c.

IN THE EVENING.

PSALM XI.

RETIRE, O my soul, into thine own bosom, and search what thou aimest at in all thy thoughts.

Where dost thou place thy chief felicity ; and whither tend thy strongest desires ?

Go to the great and prudent of the world, and learn of them to choose thy interests.

Do they not there increase their estates, where they mean to spend most of their life ?

Do they project their mansion-seat in a country through which they pass as travellers ?

No more, my soul, should we build our best hopes on the sandy foundation of this perishable earth.

Where we are sure we cannot stay long ; and are not sure we shall stay a very little.

O thou eternal Being, who changest not, yet art the cause and end of all our changes !

Who still remainest the same rich fulness in thyself, the same bright glory to all thy blessed !

Teach us, O Lord, to use this transitory life as pilgrims returning to their beloved home :

That we may take what our journey requires, and not think of settling in a foreign country.

But wisely forecast our treasures so, as to be happy there, where we must always be.

Glory be, &c. As it was, &c.

PSALM XII.

Now thou hast found thy happy end, and found it the only good that lasts for ever.

Study, O my soul, to know still more, and still more value those immortal joys.

Strive for so glorious a prize with thy whole force, and the utmost strainings of all thy faculties.

Purchase at any rate that blessed inheritance, and wisely neglect all things else ;

All that divert thee from thy holy course, or retard the speed of thy advancement.

For though the least in the kingdom of heaven be happy enough, where every vessel is filled to the brim ;

Yet to enlarge our capacity to the least degree higher, deserves the busiest diligence of our whole life.

Shall the industrious bee endure no rest, but fly, and sing, and labour all the day ?

Shall the unwearied ant be running up and down, to fetch and carry a few grains of corn ?

And shall we, for whom all nature so faithfully works, and almost tires itself in a perpetual motion :

For whom the tender providence of GOD commands even his angels to watch and pray :

For whom the adored JESUS came down from heaven, and spent a whole life in continual labours :

Shall we sleep on in a drowsy sloth, and hardly stir a finger to help ourselves ?

O blessed hope, be thou my chief delight, and the only treasure I covet to lay up :

Be thou the quickening life of all my actions, and sweet alloy of all my sufferings.

So shall I never refuse the meanest labours, whilst I look to receive such glorious wages.

So shall I never repine at any temporal loss, whilst I hope to gain such eternal rewards.

Glory be, &c. As it was, &c.

PSALM XIII.

BUT, Oh ! it is not so much our sloth undoes us, as the imprudent choice in applying our diligence.

Many, alas ! take pains enough ; many perplex themselves too much.

See how the busy toilers of the world are chained perpetually like slaves to their work.

How early they rise, and late go to sleep, and eat the bread of care and sorrow

See how the hardy soldiers follow their Prince through a thousand difficulties and dangers.

See how the venturesome mariners expose their lives over stormy seas, into barbarous nations,

To gain a few pence, or some petty honour, which others have more share in than themselves.

O bounteous Lord, how easy are thy commands ; how cheap hast thou made the purchase of heaven !

Half these pains will make us saints ; half these sufferings canonize us for martyrs :

Were they devoutly undertaken for thee, and the higher enjoyment of thy glorious promises.

Thou dost not bid us freeze under the Polar Star, or burn in the heats of the Torrid Zone ;

But proposest a sweet and gentle rule, and such as our nature itself would choose,

Did not our passions strongly mislead us, and the world about us distract our reason.

Thou biddest us but wisely love ourselves, and attend, above all things, our own true happiness.

Thou biddest us value even this world as much as it deserves, since it is the school that breeds us up to the other.

Only we are forbidden to be wilful fools, and prefer a short vanity before eternal felicity.

O the mild government of the King of heaven ! this we can do, whatever else we are doing.

This we can do, even whilst we sit still, and only move our thoughts towards thee.

Nay, then we best perform this best of works, when all our powers are quiet in thee.

O make us to love thee so much the more, as thou more discoverest the excess of thy love.

Glory be, &c. As it was, &c.

O GOD, whose eternal providence has embarked our souls in the ship of our bodies, not to expect any port of anchorage on the sea of this world, but to steer directly through it to thy glorious kingdom: Grant us, we beseech thee, that daily reflecting with what care and unwearied diligence the wretched adventurers for all sorts of vanities pursue round about us their desperate courses, we may heartily feel ourselves confounded with just reproach, who knowing our engagements on so important a voyage, yet take so little pains to perform it. Preserve us, O LORD, from the dangers that on all sides assault us, and keep our affections still fitly disposed to receive thy holy inspirations; that being carried sweetly and strongly forward by thy HOLY SPIRIT, we may happily arrive at last in the haven of eternal salvation, through our LORD JESUS CHRIST.

THE OFFICE
OF
OUR BLESSED SAVIOUR.

This may be said on all the Feasts of our Saviour, as CHRISTMAS, NEW-YEAR'S DAY, and on other occasional Commemorations of the great benefits we receive by Him, according as any one's particular devotion may direct.

MORNING PRAYER.

Come, let us adore our God that redeemed us.

PSALM I.

BRING to our LORD, all you his servants, bring to our LORD, the sacrifice of praise ; bring to our LORD, all ye nations of the earth, bring hymns of glory to his great name.

Come let us adore our God that redeemed us.

He is our God and we his people, created by his goodness to be happy for ever ; he is our Redeemer, and we his purchase, restored by his death to a better eternity.

To-day let us adore our God that redeemed us.

Let us learn of him, and he will teach us his ways ; let us follow him, and we shall walk in the light ; for the law and its types were given by Moses, but grace and truth came by JESUS CHRIST.

To-day let us adore our God that redeemed us.

Come let us ascend to the house of our LORD, where he is truly worshipped, and celebrated this day with a holy

joy, imploring his mercies for all we need, and blessing his bounty for all we have.

To-day let us adore our GOD that redeemed us.

Glory be, &c. As it was, &c.

HYMN I.

JESU, who from thy FATHER's throne
To this low vale of tears came down,

In our poor nature dress'd !

O may the charms of that sweet love,
Draw up our souls to thee above,

And fix them there to rest.

JESU, whose high and humble birth,
In heaven the angels, and on earth

The faithful shepherds sing ;

O may our hymns, which here run low,
Shoot up aloft, and fruitful grow,

In the eternal spring.

JESU, who took'st that heavenly name,
Thy blessed purpose to proclaim,

Of saving lost mankind !

O may we bow our heart and knee,
Bright King of Names, to glorious thee,

And thy hid sweetness find.

JESU, who thus began our bliss,
Thou carried'st on our happiness !

To thee all praise be paid.

O may the great mysterious Three,
For ever live, and ever be,

Ador'd, belov'd, obey'd. Amen.

PSALM II.

COME now, and hear, ye that fear the LORD, and I will tell you what he has done for my soul.

Hear, and I will tell you what he has done for yours ; and the wonders of his bounty to all the world.

When we lay asleep in the shades of darkness, of nothing, his mighty hand awaked us into being :

Not that of stones, or plants, or beasts, over which he has made us absolute lords :

But of an accomplished body and immortal spirit, little inferior to his glorious angels.

He printed on our souls his own similitude, and promised to our obedience his own felicity.

He endued us with appetites to live happily ; and furnished us with means to satisfy those appetites.

Creating a whole world to serve us here, and providing a heaven, the purchase of his own merits, to glorify us hereafter.

Thus didst thou favour us, O infinite Goodness ! but we, what return did we make unto thee ?

Blush, O my soul, for shame, at so strange a weakness ; and weep for grief at so extreme an ingratitude.

We fondly embraced a little present satisfaction, before the pleasure of Paradise and the eternity of heaven.

Behold the unhappy source of all our miseries, which still increased its streams as they went further on ;

Till at last they exacted a deluge of justice, to drown their deluge of iniquity.

And here, alas, had been an end of man ; a sad and fatal end of the whole world :

Had not our wise Creator foreseen the danger, and in time prevented the extremity of the ruin :

Reserving for himself a few choice plants to replenish the earth with more hopeful fruit.

Yet they quickly grew wild, and brought forth sour grapes, and their children's teeth were set on edge.

Quickly they aspired to an intolerable pride of fortifying their wickedness against the power of Heaven.

Justice was now provoked to a second deluge, and to bring again a cloud over the earth.

But mercy discovered a bow in the cloud, and our faithful God remembered his promise :

Allaying their punishment with a milder sentence ; only scattering them from the place of their conspiracy :

Which yet his providence turned into a blessing, by making it an occasion of peopling the world.

Still their rebellious nature disobeyed again, and neither feared his judgments, nor valued his mercies.

Then he selected a private family, and increased and governed them with a particular tenderness.

Giving them a law by the hand of angels, and engaging their obedience by a thousand favours.

But they neglected too their God, and heaven, and fell in love with the ways of death.

When thou hadst thus, O **LORD**, tried every remedy, and found our disease beyond all cure :

When the light of nature proved too weak a guide, and the general flood too mild a correction :

When the miracles of **Moses** could not soften their hearts, nor the law of angels bring any to perfection :

When all was reduced to this desperate state and no imaginable hope left to recover us :

Behold the eternal Wisdom finds a strange expedient of salvation, the last and highest instance of almighty love.

Himself he resolves to clothe with our flesh, and come down among us to die a cursed death, and bear our sins in his body on the tree.

Wonder, O my soul, at the mercies of thy **LORD**, how infinitely transcending even our utmost wishes.

Wonder at the admirable providence of his counsels, how exactly fitted to their great design.

Had he been less than **God**, we could never have believed the sublime mysteries of his heavenly doctrine, especially those of his incarnation, and our redemption.

Had he been other than man, we must have wanted a suffering Redeemer, as well as the powerful motive of his holy example.

Had he been only **God**, he could never have died upon the cross, or suffered the least of those afflictions he so gloriously overcame.

Had he been merely man, his sufferings had wanted their infinite merit, and he could never have overcome those

infinite afflictions he so patiently suffered, to accomplish our redemption.

O blessed JESUS ! both these thou art in thyself ; be thou both these to us.

Be thou our God, and make us adore thee ; be thou our leader, and make us follow thee.

Glory be, &c. As it was, &c.

PSALM III.

Soon as the blessed decree was made of sending the Son of God to redeem mankind ;

Immediately his goodness was ready to come amongst us, had the world been ready to receive him.

But we are as yet too gross and sensual, and utterly incapable of so pure a law.

We are immersed in cares and pleasures, and wholly indisposed for so fair an obedience.

While we were thus unfit for thee, O thou God of pure and perfect holiness !

Thou graciously wert pleased to stay for us ; and all that time prepare us for thy presence :

From the beginning entertaining us with hope ; and through every age confirming our faith.

How early, O my God, didst thou engage to relieve us ;

“ The seed of the woman shall bruise the serpent’s head.”

How often didst thou repeat thy promise to ABRAHAM,

“ In thy seed shall all the nations of the earth be blessed !”

How many ways did thy mercy invent, by unquestionable tokens to give notice of thy coming !

“ Behold a virgin shall conceive, and bear a son, and his name shall be called IMMANUEL.

“ There shall come forth a rod out of the stem of JESSE, and a branch shall grow out of his roots,

“ And the SPIRIT of the LORD shall rest upon him ; the SPIRIT of wisdom and understanding ;

“ The SPIRIT of counsel and might ; the SPIRIT of knowledge, and the fear of the LORD.

“ The LORD thy God shall raise up unto thee a Prophet

of thy brethren, like unto me ; unto him shall ye hearken."

Hark how the Almighty FATHER introduces his SON, commanding first all the angels of GOD to worship him :

" Thou art my SON, my dearly-beloved SON ; this day have I begotten thee : Thou art my SON, and I will be thy FATHER.

" I will give thee the Heathen for thine inheritance ; and the uttermost parts of the earth for thy possession.

" And is it a light thing that thou shouldest be my servant to raise up the tribes of JACOB, and restore the preserved of ISRAEL ?

" I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

Hark how the ancient Prophets rejoice in the Messiah, and in soft and gentle words foretel his sweetness :

" He shall come down as rain into a fleece of wool, and as drops of dew distilling on the earth.

" He shall feed his flocks like a shepherd ; and gently lead those that are with young.

" He shall gather the lambs with his arms, and carry them in his bosom.

" The bruised reed shall he not break, nor quench the smoking flax.

" Righteousness and peace shall flourish in his days ; and of his kingdom there shall be no end.

" Then shall the eyes of the blind be opened, and the ears of the deaf be made to hear.

" Then shall the tongues of the dumb be loosened ; and the lame shall leap as a hart."

Thus did thy holy Prophets prophesy of thee ; thus did their children sing thy praises.

" Blessed be the LORD our GOD, who only doeth wondrous things ; and blessed be the name of his Majesty for ever.

" His dominion shall reach from the one sea to the other, and from the river to the ends of the world.

" They who dwell in the wilderness shall kneel before him ; his enemies shall lick the dust.

“ The Kings of Tarshish, and of the isles, shall bring presents; the Kings of Sheba and Saba shall offer gifts.

“ Yea, all Kings shall fall down before him; all nations shall serve him.

“ He shall spare the simple and needy when he crieth; the poor also, and him that hath no helper.

“ He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.”

O thou eternal King of heaven, make good to thy servants these happy predictions.

So rule us here, that we may obey thy grace; so favour us hereafter, that we may enjoy thy glory.

Glory be, &c. As it was, &c.

PSALM IV.

It was not thy joys alone, O dearest **LORD**, that thou inspiredst into thy holy Prophets:

But thou revealedst to them thy sorrows too, and commandedst to publish them with tender care:

That they not only should speak thy words, but, the more to affect us, put on thy person.

O let our eyes run down with water, and our hearts faint away with grief;

While we remember the sufferings of our **LORD**, and hear his sad complaints.

“ I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from spitting.

“ My enemies whisper together against me, and say, When shall he die and his name perish?

“ My familiar friend, that did eat of my bread, has lifted up his heel against me.

“ But thou upholdest me, O **LORD**, and settest me before thy face for ever.

“ Behold, I am poured forth like water; I am taken away as a shadow when it declineth:

“ My heart within me is as melted wax, and all my bones are out of joint:

“ My strength is dried up like a potsherd; and my tongue cleaveth unto the roof of my mouth.

“ I expected some to pity me, and behold there was none ; I looked for comforters, but I found not one.

“ My God, my God, how far hast thou forsaken me ! Thou hast even brought me to the dust of death.

“ Our fathers called to thee, and were delivered ; they trusted in thee, and were not forsaken.

“ But I am a worm, and no man ; a reproach of men, and despised of the people.

“ All that see me, laugh me to scorn ; they shoot out their lips, they shake the head, saying :

“ He trusted in the Lord, let him deliver him ; let him deliver him, seeing he delighted in him.

“ Be not far from me, for trouble is near ; for there is none to help me.

“ The assembly of the wicked have enclosed me, and pierced my hands and my feet.

“ I may tell my bones ; they look and stare at me.

“ They parted my garments among them, and cast lots upon my vesture.

“ They gave me gall for my meat, and in my thirst they gave me vinegar to drink.”

All these sad things, O Lord, thy Prophets foretold, to prepare our faith for such incredible truths.

All these, indeed, they expressly foretold ; but, ah ! could there be found such wretches, as would ever act them ?

Yes, O my Lord ! thine own nation conspired against thee, and with innumerable affronts most barbously murdered thee.

This too, even this thy cruel death thou plainly foreshewedst : “ The inhabitants of Jerusalem shall look upon me, whom they have pierced.”

But, O ye holy Prophets ! what was the dismal cause that shed the blood of this spotless lamb ?

“ He had,” they quickly answer, “ done no iniquity, nor could any guile be found in his mouth.

“ But he was smitten for the sins of the people, and taken away from the land of the living.

“ He delivered himself up unto death, and was numbered with the wicked ; he bore the sins of many, and prayed for his persecutors. ”

“ He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.”

O blessed JESUS, who tookest upon thee our infirmities, to bestow on us thine own perfections !

Heal us, thou great Physician of our souls, and let us sin no more, lest a worse thing come upon us.

Heal us, by the mystery of thy holy incarnation, and the meekness of thy humble birth.

Heal us, by the precious blood of thy circumcision, and the sweet and ever-blessed name of JESUS.

Heal us by thy gracious manifestation to the Gentiles, and the powerful influence of all thy miracles.

Heal us by the exemplary obedience of thy presentation in the temple ; heal us by the sovereign balsam of thy passion.

Heal us by the joys of thy victorious resurrection, and the triumph of thy glorious ascension.

Heal us by the memory of thy blessings ; heal us by the memory of this day’s mercy.

Heal us, thou great Physician of our souls, and let us sin no more, let a worse thing befall us.

Glory be, &c. As it was, &c.

A T N O O N.

PSALM V.

PRAISE the LORD, all ye nations of the earth ; praise him with the voice of joy and thanksgiving.

Praise him with the well-tuned strings of your heart, praise him with the sweetest instrument, obedience.

Let every one that pretends to felicity sing immortal praises to the GOD of our salvation.

He is our full and all-sufficient Redeemer : He has perfectly finished what he graciously undertook.

For all our trespasses he made satisfaction : For all our forfeitures he has paid the ransom.

We by disobedience were banished from paradise, and he has received us to his own kingdom.

We wandered up and down in the wilderness of error, and he has guided us into the ways of truth.

We were by nature children of wrath, and he has mediated our peace with his offended FATHER.

We were become the slaves of sin, and he has bought our freedom with his own blood.

We were in bondage to the dominion of SATAN, and he has overcome him, and confined his power.

We were in danger of sinking to hell, and he has saved us from that bottomless pit.

The gates of heaven were shut against us, and he went up himself and opened them to all believers :

Dissolving for ever the terrors of death, and rendering it now but a passage into life.

O gracious LORD, who madest us when we were not, and restoredst us again when we had undone ourselves,

Who wouldest at any rate redeem us from misery, at any rate procure our felicity,

How came we wretches to be so considered ? How came we sinners to obtain such favour ?

That from thy throne of glory, where Seraphims adored thee, thou shouldest descend on our earth, where slaves affronted thee.

That thou shouldest lead a life of poverty and labour, and die a death with shame and sorrow.

That thou shouldest do all this for such worms as we, without the least concern or benefit to thyself.

Only to raise us up from our humble dust, and to set us to shine with thy glorious angels.

O infinite Goodness, the bounteous Author of all our hopes, and strong Deliverer of us from all our fears !

What shall we say to this thy excessive love? What shall we render for these thy unspeakable mercies?

We search over all we have, and find nothing to return thee, but what thyself hast freely given us.

We search over all thou hast given us, and find nothing thou expectest; but that we use thy gifts to make ourselves happy.

O may our souls perpetually bless thee; and every minute of our time be spent in thy service.

Let us not live, O **LORD**, but to love thee; nor breathe, but to speak thy praise; nor be at all, but to be all thine.

Glory be, &c. As it was, &c.

PSALM VI.

SING on, my soul, the praises of thy **LORD**, sing on the mercies of thy **God**:

Whose wisdom has contrived so compendious a method, to redeem mankind by one short word.

He saw, the only cause of all our ruin was our love misplaced on this present world.

He saw, the only remedy of all our misery was to fix our love on the world to come.

This therefore was his great intent, and in this concen- tered he all his merits;

To change the bias of our wrong-set hearts, by estab- lishing amongst us new motives of love:

By revealing to us the mystery of his sufferings, and thence discovering the highest motives of love.

Such as might strongly incline our affections, and efficaciously draw us to love our true good:

Such as might gain by degrees upon all mankind, and render salvation easy and universal.

For this he came down from his **FATHER**'s bosom, to show us the rules of eternal life, the purchase of his blood:

That we might firmly believe those sacred truths, which **God** himself with his own mouth had told us.

For this he also conversed so long on our earth, to encourage and provoke us by his own example;

That we might confidently embrace those unquestionable virtues, which God himself, in his own person, had practised.

For this he endured those sharp and many afflictions, and became at last obedient even to death; so making atonement for our sins:

That we might patiently hence suffer whatever should befall us, when God himself was so treated by his creature.

For this he often preached the joys of heaven; and set them before us in so clear a light;

That seeing so rich a prize hang at the race's end, we might run, and strain our utmost force to gain it.

For this he ordained the mysteries of grace, and left us a sacrifice made up of mercies:

That he might breed, and nourish us in the life of love, and ravish our hearts with the sweetness of his presence.

For this he established a perpetual church, and sent the HOLY GHOST to inspire, and govern it:

That it might flourish for ever in truth, and sanctity, and plant the same heavenly seed over all the world.

For this he assumed those strange endearing names of Friend, and Brother, and Spouse to us wretches:

Doing far more for us than all those names import, far more than all our hearts can wish.

Blessed, O glorious JESU! be the wisdom of thy mercy, that hath found so sweet and short a way for us (though painful to thee) to save us.

Thou art, O LORD, the cause of our love, and love the cause of our happiness.

By love we fulfil all thy commands, and by making us love thou fulfillest all thy FATHER'S.

By love we are reconciled from enemies to friends, by love we are translated from death to life.

By love we are delivered from the fear of hell, by love we are adopted to be heirs of heaven.

By love we are disposed for that blissful vision, by love we are secured of the enjoyment of our GOD:

Who by the sole perfection of his own free goodness, can never deny himself to any that love him.

Else would their very loving him be the cause of their misery, since the misery of a soul is the want of what it loves.

Thus, **LORD**, whatever thy holy books record of thee, in expressions suited to our low capacities,

Whatever they say of thy wonderful conception and birth ; whatever they relate of thy holy life or meritorious death ;

Whatever they tell of thy glorious resurrection, or triumphant ascension into heaven ;

Whatever they teach of the corruption of our sinful nature and of the new principle of life, by the inspiration of thy **HOLY SPIRIT** ;

Whatever they speak of thy intercession for us at thy **FATHER**'s right hand, and of the heavenly sanctuary and altar ;

Whatever we read in them of the resurrection of the dead, of the judgment to come, and of thy kingdom both in heaven and earth :

Lastly, whatever they say of thy restoring all things, and repairing again the ruins of mankind :

All is exactly verified by this one line, which may our thankful hearts repeat with joy :

“Heaven is attained by love alone, and love alone by thee.”

Glory be, &c. As it was, &c. Hallelujah.

PSALM VII.

STILL, O my soul, let us sing to him, whose mercies are no fewer than infinite :

To him, whose pity took us by the hand, and kindly led us into his own light :

To thee, O blessed **JESUS**, our **LORD** and our **GOD** ! who alone art the Source of all our happiness.

The world, till thou camest, sat wrapt in darkness, and few discerned so much as a shadow of thee.

They followed their appetite, sense, and humour, and placed their felicity in being prosperous here :

Little considering the life to come ; but less the joys that entertain that life.

This was, alas ! their miserable state ; and, worse than this, they had no power to help it.

How could they believe what they never heard, or love what they never believed ?

How could they desire what they never loved, or be glad to receive what they never desired ?

It was thou, O **LORD**, first taughtest us our true end, the blissful vision of the eternal Deity.

It was thou first taughtest us the true means to attain that end, by a hearty love, and desire to attain it.

O the blessed changes which thy hand has wrought ! O the happy improvements which thy coming has produced !

Now every woman and illiterate man can discourse familiarly of the highest truths :

The creation of the world, and the fall of Adam, the incarnation of God, and the redemption of man :

The mystery of the Trinity, and the miracle of the resurrection, the day of judgment, and the state of eternity.

All these we know ; but it was thou, O **LORD**, who taughtest us, and didst, by thy holy Church and word, first spread them over the world.

Now thou hast opened our eyes, we plainly see what unassisted nature could never have reached.

We see the framing right our affections here, is the measure of our happiness hereafter.

If we supremely esteem the goods of the future life, we shall find them there, and be happy.

If we love heaven with our whole soul, and press on strongly with all our force :

We shall enter into its glories with a surprising delight, and possess them for ever in a perpetual ecstacy.

We see our souls are made to know, and perfect themselves by the worthiest object.

We see their nature is free and unconfined, and nothing can fill them but that which is infinite.

All other knowledge enlarges our faculties, and breeds new desires to know still more,

Which, if unsatisfied, we yet are miserable, since none can be happy who want their desire.

Only the sight of GOD fills us to the brim, and infinitely overflows our utmost capacities.

It fills and overflows all the powers of our souls with joy and wonder, and inconceivable sweetness.

O blessed and glorious sight ! when will the happy day appear, and open to my soul that beauteous prospect !

Thou art my full and high felicity, and alone sufficient for me.

O make me ardently love thee, that I may eagerly desire thee ; and eagerly desire thee, that I may enjoy thee in all the transports of divine love.

Glory be, &c. As it was, &c.

HYMN II.

SWEET JESU ! why, why dost thou love

Such worthless things as we ?

Why is thy heart so much towards us,

Who seldom think on thee ?

Thy bounty gives us all we have ;

And we thy gifts abuse :

Thy bounty gives us ev'n thyself ;

And we thyself refuse.

And why, my soul, why do we love

Such wretched things as these ;

These that withdraw us from the LORD,

And his pure eyes displease ?

Break off, and raise thy manly eye

Up to those joys above :

Behold all those thy LORD prepares,

To woo and crown thy love.

Alas, dear LORD ! I cannot love,

Unless thou draw my heart ;

Thou who so kindly mak'st me know,

O make me do my part.

Still do thou love me, O my **LORD**,
 That I may still love thee :
 Still make me love thee, O my **God**,
 That thou mayst still love me.
 To thee, great **God**, to thee alone,
 One co-eternal **Three**,
 All power and praise, all joy and bliss,
 Now, and for ever be.

Blessed be thy holy name, O glorious SON of GOD ! and blessed be thy mercy for ever : Thou hast perfectly fulfilled all thy Prophets foretold, and infinitely transcended all the wonders they admired : Thou hast done enough to convince us into faith, and suffered abundantly to inflame us with thy love.

Most gracious **LORD**, who hast so loved the world, that thou gavest thyself to redeem it, and humbly tookest upon thee our nature, that thou mightest suffer as man for the sins of men, and in it familiarly teach us the truth of our salvation ; and mightest invincibly also fortify us against all persecutions, and efficaciously draw us after thee into thine own kingdom, by thy holy life, and precious death, and glorious resurrection : Do thou fill our souls with a sense of this wonderful love, that we may live in thy obedience, die in thy favour, and rise again to rejoice with thee for ever in thy glory : Who, with the **FATHER** and the **HOLY GHOST**, livest and reignest, **God** and **King**, world without end. Amen.

IN THE AFTERNOON.

PSALM VIII.

LIFT up thy voice, O Jerusalem, and be not afraid ; say unto the cities of Judah, Behold your **God**.

Behold the **LORD** your **God** is come with a strong hand, his reward is with him, and his work before him.

He is come to bring redemption to all the world, and graciously offers it first to you his people.

But ye refused the Holy One, and the Just, and desired a murderer to be granted unto you.

Hark, with how sweet compassion thy kind Redeemer complains of thy ingratitude :

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee !

“How often would I have gathered thy children together, as a hen doth her chickens under her wings, and thou wouldest not.”

Hark with how tender a reproof thy **LORD** unwillingly withdraws from thee his favour :

“O hadst thou known, even thou, at least in that thy day, the things which belonged unto thy peace ! but now they are hid from thine eyes.”

Hearken, however, once more ; and if his kindness cannot move thy love, let his anger work upon thy fear.

Gird thee with sackcloth, O Jerusalem, and lie down in ashes; cover thee with mourning, and bitterly lament :

“For the day shall come upon thee, that thine enemies shall cast a trench about thee, and shall compass thee round, and keep thee in on every side :

“And shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.”

But how long, **LORD**, holy and merciful, how long wilt thou be angry with them ? For ever ?

Hast thou not said, He that scattereth Israel shall gather them again, and keep them as a shepherd doth his flock ?

Remember thy ancient promises, O **LORD**, and save the remnant of thy once-loved Israel.

Let them yet have hope in thee, for with thee is mercy, and with thee is plenteous redemption. O **LORD**, redeem Israel from all their iniquities.

Take away the veil from before their eyes, that they may see thy truth and embrace it.

Take away the hardness of their stony hearts, that they again may be thy people, and thou again their **GOD**.

The kingdom we expected deserves not that name, a short, a vain, a troublesome prosperity.

Thy dominion, O **Lord**, is holiness and peace, and of thy kingdom there shall be no end.

Such was the kingdom thou promisedst to David, “They shall live and reign with thee for ever.”

O make us love, dear **Lord**, this eternal kingdom, and all things else shall be added unto it.

Glory be, &c. As it was, &c.

PSALM IX.

Rise, holy spouse of the Son of **God** ! rise, and put on the robes of joy.

Arise, shine, for thy light is come, and the glory of the **Lord** is risen upon thee.

The Gentiles shall come to thy light, and Kings to the brightness of thy rising.

Lift up your eyes round about, and see, they all gather themselves together, they come to thee.

Thy sons come from far, and thy daughters shall be nursed at thy side.

Then shalt thou see, and flow in abundance ; thy heart shall wonder, and be enlarged with gladness.

When the multitude of the islands shall be converted to thee, and the strength of the Gentiles submit to thy laws.

The sons of strangers shall build up thy walls, and their Kings shall minister unto thee.

For in my wrath I smote thee, but in my favour I had mercy on thee.

Therefore thy gates shall be open continually, they shall not be shut day nor night.

And they shall call upon thee, the city of the **Lord**, the Sion of the Holy One of Israel.

For our **Lord** shall be thy everlasting light, and the days of thy mourning shall end in glory.

Thy foundation shall be laid on a firm rock, and the gates of hell shall not prevail against thee.

With thee shall be the tabernacle of God, and he will dwell with thee, and the gates of thy city shall not be shut at all by day.

Thy rock cannot be shaken, thy light can never be extinguished, and even the blind eyes shall be made to behold it.

And the earth shall be filled with the knowledge of the **LORD**, as the waters cover the sea.

All this we read, all this we firmly believe, for the mouth of the **LORD** hath spoken it.

Heaven and earth shall pass away, but not one tittle of his word shall pass away, till all be fulfilled.

Many of the sacred prophecies are already fulfilled, abundantly sufficient to assure us of the rest.

Already a virgin hath brought forth a son, and given him the gracious name of **JESUS**.

The wise men of the East have been led to him by a star, and offered him gold, and frankincense, and myrrh.

His holy parents have presented him in the temple, and the devout **SIMEON** was overjoyed to see him.

He confirmed his doctrine with innumerable miracles, and defended the truth to the last drop of his blood.

He rose again victoriously from the grave, and ascended in triumph to the right hand of his **FATHER**.

And there, O glorious **JESU**, mayest thou sit and reign, till all thy enemies become thy footstool !

Nor has thy judgment slept, O dreadful **LORD** ! but with a swift and terrible vengeance crushed them into ruin.

Jerusalem was long since made a heap of stones ; and the children of thy crucifiers ran wandering over the world.

Nevertheless whilst thou art thus severe in the predictions of thy justice, thou hast not forgotten those of thy mercy.

Thousands of that ungrateful people have acknowledged

thee their **Lord**, thousands of that perverse generation have submitted to thy sceptre.

Whole nations of the Gentiles have embraced the faith, and remotest islands received thy law.

Blessed for ever be thy name, **O Lord** ! and blessed be the sweetness of thy mercy ;

Who revealest thyself to those that knew thee not, and art found of those that sought thee not ;

Who often followest those that flee from thee, and never refusest any that come unto thee.

O thou in whom, while we remain, we live, and from whom divided we instantly die !

Curse not, we humbly beg, these fruitless branches, lest they wither away and be cast into the fire.

Pronounce not against us that dreadful sentence, Cut them down, why cumber they the ground ?

But mercifully cut them off from their wild stock, and graft them into thyself, the only true Vine.

Water, **O Lord**, our weeds with the dew of heaven, and bless our low shrubs with thy powerful influence.

So grapes shall grow on thorns, and figs be gathered on thistles.

Glory be, &c. As it was, &c.

PSALM X.

REJOICE in the **Lord**, all ye children of **Adam** ; rejoice in the bounty of his free grace ;

No longer now confined to a few choice favourites ; and the narrow compass of a private family.

He has thrown down the partition-wall, and opened the way of life to all mankind :

That all may believe, and love him here ; and all enjoy and be happy in him hereafter.

But, **O** my **God**, what do we see ; when we look abroad into the wide world ?

We see the sad effects, but cannot see the cause, why so many kingdoms lie miserably waste, sitting still in the shadow of death.

We know, O LORD, thy ways are in the deep abyss ;
and humbly we adore thy secret counsels.

Only we cannot think of their lamentable condition, without pitying their misery, and imploring thy mercy.

Some have not yet so much as heard of thee ; and others who have heard, refuse to entertain thee.

Some who have once acknowledged thee, have quite fallen away ; and others reject what they list, and obey by halves.

Many of those who believe the truth, abuse their holy faith by a wicked life.

Thus the far greatest part of wretched mankind, whom thy goodness created in thine own similitude :

Whom thy SON redeemed with his precious blood, and designed to so great and lasting a happiness :

Still fail of their true end, and die in their sins.

Look down, O LORD, and behold from heaven ; behold from the habitation of thy holiness.

Where is thy zeal, and the sounding of thy bowels ?
Where are thy promises to thy beloved SON ?

Hast thou not said, All nations shall adore him ; and all the people upon earth shall be blessed in him ?

Hast thou not said thyself, O glorious JESU ! “ When I am exalted, I will draw all men unto me ? ”

Hast thou not given thy disciples express commission, to “ go into all the world, and preach the Gospel to every creature ? ”

Remember, O thou GOD of everlasting truth ! Remember, O thou Author and Finisher of our faith !

Remember these thy dear engagements ; and graciously accomplish what thou hast mercifully begun.

Visit, O LORD, thine own house first ; and thoroughly redress what thou findest amiss.

Make our lives holy according to our faith, and perfectly unite us in the bonds of love.

Kindle in the hearts of Kings, and the great ones of the world, an heroic spirit to advance thy glory.

Inflame the hearts of the Prelates, and Priests of thy church, with a generous zeal for the conversion of souls.

Convince them all, that it is the end and duty of their place, to improve mankind in virtue and religion.

One mercy more we humbly beg; which, O! may thy providence favourably supply:

Prepare, O LORD, the hearts of those that err, and make them apt to receive the truth.

Then choose thy burning and thy shining lights, and send them forth over all the world.

Send them, O God of infinite love! but send them not alone; lest they faint by the way, and miscarry in the end.

Go with them thyself, and guide them by thy grace, and crown their labours with thy powerful blessing.

So shall the humble valleys be raised up, and the stubborn mountains be brought low.

So shall the crooked paths be made straight, and the rough ways smooth and plain.

So shall the glory of God be every where revealed, and all flesh shall see it together.

Happy the times when this shall come to pass; happy the eyes that shall see these times.

Come glorious days, wherein that Sun shall shine; which enlightens at once both hemispheres.

Come, holy JESUS, and make those glorious days, and let no cloud overcast them for ever.

Come, and in the largest sense maintain thy title, and be effectually the Saviour of the universal world.

Glory be, &c. As it was, &c. Hallelujah.

HYMN III.

JESU! whose grace inspires thy Priests,
To keep alive by solemn feasts,
The mem'ry of thy love:
O may we here so pass thy days,
That they at last our souls may raise,
To feast with thee above.

JESU! behold the wise from far,
Led to the cradle by a star,
Bring gifts to thee their King;

O guide us by thy light, that we
The way may find, and so to thee,
Ourselves for tribute bring.

JESU, the pure, * and spotless Lamb,
Who to the Temple humbly came,
Those legal rites to pay !

O make our proud, and stubborn will,
Thine, and thy Church's laws fulfil ;
Whate'er fond nature say.

JESU, who on the fatal wood,
Pour'dst forth thy life's last drop of blood,
Nail'd to a shameful cross !

O may we bless thy love, and be
Ready, dear LORD, to bear for thee
All grief, all pain, all loss.

JESU, who, by thine own love slain,
By thine own power tookst life again,
And from the grave didst rise !

O may thy death our spirits revive,
And at our death a new life give,
• A life that never dies.

JESU, who to thy heaven again
Return'dst in triumph there to reign,
Of men and angels, King !

O may our parting souls take flight,
Up to that land of joy and light,
And there for ever sing.

All glory to the sacred Three,
One undivided Deity ;
All honour, power, and praise :

O may thy blessed name shine bright,
Crown'd with those beams of beauteous light,
Its own eternal rays.

O holy and ever-blessed JESUS, who, being the eternal
Son of God, and most high in the glory of God the
FATHER, didst vouchsafe for us sinners to be born of an
humble virgin, and suffer intolerable persecutions, even to

death upon the cross ; work in us, we beseech thee, a due sense of thy infinite love, that adoring, and believing in thee as our **LORD** and **SAVIOUR**, we may trust in thy infinite merits, imitate thy holy example, obey thy commands, and finally enjoy thy promises, living and reigning with thee, who, with the **FATHER** and the **HOLY GHOST**, livest and reignest, God blessed for ever, world without end. Amen.

IN THE EVENING.

PSALM XI.

RETIRE now, O my soul, from thy common thoughts, permitted to entertain thy less serious hours.

Retire, and call thy wandering thoughts home, and speedily range them into peace and order ;

That so thou mayest be prepared to hear thy **LORD** invite thee, among the rest, to taste his sweetness.

“ Come unto me,” saith he, “ all ye that labour, and are heavy laden, and I will give you rest.

“ Take my yoke upon you, and learn of me, for I am meek, and lowly in heart ; and ye shall find rest unto your souls.

“ For my yoke is easy, and my burden light.”

Enough, dear **LORD**, enough is said, to draw all the world to thy holy discipline.

What can be offered so agreeable to our natures, too much, alas ! inclined to pleasure and profit ?

What can be offered so powerfully attractive, as to make our work delightful, and then reward it ?

Whither, O my **God**, should we go, but unto thee ? Thou hast the words of eternal life.

Thou art our wisest Instructer to know what to do, and our only Enabler to do what we know.

Thou art the free Bestower of all we have, and faithful Promiser of all we hope.

Thou kindly callest us ; O make us gladly hear thy voice, and constantly follow it till we come to thee.

Suffer us no longer to go astray like lost sheep, wandering up and down in our by-ways.

Suffer us no longer to be distracted about many things, from thee, O **LORD**, who art but one.

But gather us up from the world into ourselves ; then take us from ourselves into thee ;

There to be ravished with thy holy embraces ; there to be feasted with the antepasts of heaven.

O how unspeakable are thy sweetneses, O **LORD**, which thou hast hid for those that fear thee ;

Which thou hast partly revealed to those that love thee, and keep themselves uncorrupted with the world.

But, O what are they then to those that see thee ; and, in that sight, see all things else !

To those who rejoice perpetually before thee ; and, in that joy, find all joys else !

O beauteous Truth, which known, enforces love ; and loved, begets felicity !

Live thou for ever in my faithful memory, and be my constant guide in all my ways.

Still let me think on those joys above, and undervalue all things compared to my salvation.

Still let me think on my Saviour's love, that purchased for me all those joys.

O thou, my adored Redeemer, be thou the wish of my heart, the scope and end of all my time.

Soon as I awake, let me look up to thee ; and when I arise, first lowly bow to thee.

Often in the day let me call in my thoughts to thee ; and when I go to rest, close up mine eyes in thee.

So shall my time be governed by thy grace, and my eternity crowned with thy glory.

Glory be, &c. As it was, &c.

PSALM XII.

My God, when I remember those words of thine :
 “ Repent, for the kingdom of heaven is at hand : ”

Make me apply those searching words unto myself, and bind them fast on my own soul.

Repent, O my soul, for the kingdom of heaven is at hand ; repent, for the kingdom of heaven depends upon thy repentance.

I cannot repent without the grace of God ; nor obtain his grace without his own free gift.

O my Saviour, who camest not to call the righteous, but, such as I am, sinners to repentance !

Make me heartily sorry for what I have done amiss ; and let me not do again what will make me sorry.

Deliver me, O Lord, from the punishments I deserve ; deliver me from the sin that deserves those punishments.

Teach me that safe and easy method of censuring myself, to be acquitted by thee.

Every night let me sit as an impartial judge, and call before me all my day.

Let me severely examine every thought and word, and strictly search every deed and omission :

Imploring for the past the mercy of Heaven ; and for the time to come the same unbounded mercy.

If I, perhaps, find some little things well done, when weighed with the allowances thou makest,

Let me return all the glory to my God, and beg his grace to continue and improve it.

His is the hand that sows the seed ; his is the blessing that gives the increase.

Thus let me, once a day at least, look home, and seriously inquire into the state of my soul.

Let not the sun go down upon my wrath, nor on any unrepented sin.

Still let me write at the foot of my account : “ Reconciled to my God, and in charity with all the world.”

Then go to bed with a quiet conscience, and fall asleep in peace and hope.

Glory be, &c. As it was, &c.

PSALM XIII.

HARK, how he tells us this new and glorious secret :
“ We shall be hereafter like the angels in heaven.”

O sweet and precious word to them that relish it, and thoroughly digest its strong nourishment ;

To them that feed on it often as their daily bread :
“ We shall be hereafter like the angels in heaven.”

And what, O LORD, are these blessed angels, but spirits, that know, and love, and delight in thee for ever ?

Such, O my soul, we shall be, and such a life we shall lead ; we shall be, and live, like the angels in heaven.

We shall know all that is true, and love all that is good ; and shall delight in that knowledge and love for ever.

No ignorance shall darken, nor error deceive us ; we shall be like the angels in heaven.

No cares shall perplex us, nor crosses afflict us ; we shall be like the angels in heaven.

Our joys shall be full, and pure, and everlasting ; we shall be like the angels in heaven.

Cheer thee, O my soul, and bless thy bounteous LORD ; it is by him we shall be like the angels in heaven.

Cheer thee, and raise thy hopes yet gloriously higher ; we shall be like himself, for we shall see him as he is.

Glory be, &c. As it was, &c.

Grant us, O LORD JESUS, so frequently to renew the memory of thy grave, that we may be always prepared for our own ; and so seriously to reflect on the consequences of an holy death, that every day we may grow less affected to this transitory life, and more in love with thy eternal joys.

Now our LORD JESUS CHRIST himself, and GOD even our FATHER, who hath loved us, and hath given us eve

lasting consolation and good hope through grace, comfort our hearts, and stablish us in every good word and work. Amen.

The blessing of GOD ALMIGHTY, the FATHER, the SON, and the HOLY GHOST, be with us this night, the rest of our lives, and evermore. Amen.

THE OFFICE
.

or

THE HOLY GHOST

MORNING PRAYER.

Come, let us adore our God that sanctifies us.

PSALM I.

COME, let us humbly implore his grace, to make us worthy to adore our SANCTIFIER, who from the FATHER and the SON eternally proceeds, and with the FATHER and the SON together is worshipped and glorified.

Come, let us adore our God that sanctifies us.

He infuses into us the breath of life, and brings us forth in our second birth; a birth that makes us heirs of heaven, and gives us a title to everlasting happiness.

Come, let us adore our God that sanctifies us.

Let us prepare our understandings to assent to his truths, and our wills to follow his Divine inspirations; let us fill our memories with his innumerable mercies, and our whole souls with the glory of his attributes.

Come, let us adore our God that sanctifies us.

Let us confidently address to him our petitions, who promises to help the infirmities of our prayers; let us not doubt the bounty of his goodness, but hope he will grant what himself inspires to ask.

Come, let us adore our God that sanctifies us.

Glory be, &c. As it was, &c.

PSALM II.

LORD, with how sweet and natural a conduct does thy providence govern the children of men!

Leading them from one degree to another, 'till thou hast brought them up to their highest perfection !

Thou puttest them to learn in the school of virtue, and disposes their capacities into several forms.

In the first ages, when the world was young, thou gavest them for their guide the book of nature.

There thy divine assistance helped them to read some few plain lessons of their duty to thee.

They saw this admirable frame of creatures ; and as far as they could argue, they could conclude :

“ There is a God, the Cause of all things ; there is a Providence, the Disposer of all things.

“ He must be powerful, that made so vast a world ; he must be wise, that contrived such excellent works.

“ He must be goodness itself that did all this for us ; and we must be ungrateful wretches, if we do nothing for him.”

After this, thou gavest thy people a *written rule*, which trained them up in a set form of discipline,

Which grew and spread into a public religion, and was uniformly professed by a whole nation.

They had some weak conception indeed of the kingdom of heaven, and some imperfect means to bring them thither.

But as to those high supernatural mysteries, *that so gloriously exalt the Christian faith* :

They all, alas ! were blind, or in the dark, while the veil was before their eyes,

And were often exposed to the effects of their ignorance, wanting those clear instructions to know their end, wanting those powerful motives to love their God :

Yet this prepared them for the times of grace, to which thy mercy, **LORD**, reserved far greater favours :

To which thou hast promised, by thy holy Prophets, an effusion of blessings :

“ I will put my laws into their mind, and write them in their hearts ; and I will be to them a **God**, and they shall be to me a people.

“ I will pour out my SPIRIT on all flesh, and your sons and your daughters shall prophesy.

“ They shall no more teach every one his neighbour; for all shall know me from the least to the greatest.”

O merciful LORD, who hast loved us from the beginning, be graciously pleased to love us to the end.

Pity the unhappy state of fallen mankind, which neither nature nor law could bring to perfection.

If any riper souls came forward to the birth, there wanted Spirit to bring them forth.

But O send out thy SPIRIT, and they shall be created; and from their nothing of sin, even a darkness deeper than nothing, be raised to the life and light of holiness.

Send out thy SPIRIT, and renew the face of the earth; and our weeds and our thorns shall be turned into a Paradise.

Glory be, &c. As it was, &c.

PSALM III.

Look up, O languishing world, look up and see how punctually thy faithful LORD performs his word.

When he had finished here that glorious work, which his goodness undertook for our redemption:

When he had told us what we ought to do, and what to suffer for the kingdom of heaven:

When he himself had done more than he required of us, and suffered more than our boldest hopes could expect from him:

He first prepares the hearts of his disciples, and comforts their sorrows with these sweet words:

“ Children, I will not leave you comfortless; but will pray to my FATHER, and he shall give you another Comforter;

“ Even the SPIRIT of truth, and he shall teach you all things, and bring to your remembrance whatsoever I have said unto you.

“ Peace I leave with you, my peace I give to you: Let not your hearts be troubled, neither let it be afraid.

“I go to my FATHER, and to your FATHER; to my GOD, and your GOD.

“I go to prepare a place for you, that where I am, there ye may be also.”

This said, he led them forth together, and gave them his blessing; and parting from them, went away into heaven.

When the appointed time was come, as all the works of GOD go forth in their fittest season:

When his disciples were gathered together in one mind and place, and so ready for the visits of heaven:

When they had long continued in ardent prayer, and wrought their affections to the highest point of desire:

Suddenly there was a sound from heaven, whence every good and perfect gift descends;

A vehement rushing wind filled the whole house; for the grace of GOD is strong and liberal.

Behold, on the head of each sat a tongue, as of fire.

While they were all illuminated with a pure light, and inflamed with a fervent heat:

And to communicate both these to every nation, they were all endued with the gift of languages.

Thus was the promise of our LORD fulfilled; and thus the messengers of everlasting peace prepared:

Miraculously baptized with the HOLY GHOST and with fire, and perfectly qualified for their great commission.

To preach to every creature this happy Gospel: “He that believeth and is baptized, shall be saved.”

Glory be, &c. As it was, &c.

PSALM IV.

How glorious is thy grace, O LORD, over all the world! How admirable the influence of thy HOLY SPIRIT!

They that through dulness so slowly understood the oft repeated lessons of their Divine Master,

Now with the first swift glance see through all, and no mystery can pose them.

They, who through fear forsook their **LORD**, and fled away from the danger of being his,

Now rejoice in suffering for his name, and neither life nor death can forbid them to confess him.

They, who even after their **SAVIOUR**'s resurrection shut fast the doors for fear of the **Jews**,

Now, in the open streets and public synagogues, confidently proclaim the name of **JESUS**.

O ! were there now such tongues of fire, to kindle in the world such divine flames !

O ! were there now such hearts in the world, to receive the holy sparks that fall from heaven !

The great Apostle preached but one sermon, and converted three thousand souls.

He preached again, and wrought but one miracle, and five thousand were added to the Church.

Thus every day they increased in their number, and their number increased in virtue and piety.

They sold all they had, and brought the price and laid it down at the Apostles' feet.

They lived in common, they called nothing their own, enjoying a blessed communion in all things, spiritual and temporal.

Even in their will and understanding they were all united ; they being all, after the heavenly image, of one heart and one mind.

Every one had enough, and that is to be rich ; none had too much, and that is to be free :

Free from the cares that perplex the wealthy ; free from the temptations that wait on superfluity.

They prayed, and mingled with their prayers their tears ; they wept, and mingled with their tears their complaints.

“ Ah, dearest **LORD** ! why were we not so happy, to be converted by thee, while thou dwelledst amongst us ?

“ Why not to entertain salvation when thou broughtest it to our homes, and preferredst our little nation before all the world ?

“ Thou didst cleanse the leprous, and heal all manner of

diseases ; thou didst raise the dead, and cast out devils by thy word.

“ Yet we, alas ! how many of us blasphemed thy name ! How many conspired with thy bloody crucifiers !

“ Spare us, O LORD ! Have mercy upon us, O JESUS ! for we knew thee not to be the LORD of glory.

“ Blessed be thy HOLY SPIRIT, who hath opened our eyes, and made us see through the veil that eclipsed us.

“ Now we believe thee to be the Messias we expected ; now we acknowledge thee to be the King of Israel.”

Such were the favours of those happy times ; and O how happy were our times had we those favours !

Ours are become miserable by the unfruitful lives and scandalous examples of too many Christians.

Too many, alas ! Yet even the gates of hell can never prevail against the power of GOD.

Still the same SPIRIT governs the world, and keeps alive the same primitive fire.

Still there are hearts full of the HOLY GHOST, full of that ravishing wine of Divine love.

Still there are souls who renounce all they have, and take up their cross and follow our LORD.

Still there are fiery tongues kindled by the breath of Heaven, who carry their sacred flames into every nation.

Glory be, &c. As it was, &c.



A T N O O N.

Kindle in our hearts, O LORD, thy holy fire ; that we may offer to thee the incense of praise. Hallelujah.

PSALM V.

CONSIDER, my soul, the mercies of thy God ; consider the wonders he hath wrought for the children of men.

The eternal FATHER created us of nothing, and set us in the way to everlasting happiness.

The eternal SON came down from heaven to seek us, and restored us again when we had lost ourselves.



The eternal SPIRIT sends and brings his grace to sanctify us, and give us strength to walk that holy way.

Thus every Person of the Sacred Trinity has freely contributed his particular blessing :

And all together, as one co-infinite Goodness, have graciously agreed to complete our felicity.

But, O ungrateful we ! was it not enough to receive of GOD all we have and are ?

Was it not enough that the SON of GOD should come down, and live to teach us, and die to redeem us ?

Was not all this enough to make us love ? And love is all he aimed at, and love is all we needed.

Let us confess to thee, O merciful LORD ! let us confess unto thee our miserable condition.

Such, alas ! was the corruption of our nature, and so many and strong the temptations that surround us ;

That without this thy last miraculous favour, sending the HOLY GHOST to guide and quicken us,

We should quite have forgotten our GOD that made us, and neglected the service of our LORD that bought us ;

Had not thy fulness been furnished with one blessing more to bestow on thy children :

Hadst thou not providently reserved a better blessing than the dew of the clouds and the fatness of the earth.

These were the rewards of the old law ; but behold far greater than these are here :

Divine refreshment from the heaven of heavens, and the fruits of the HOLY GHOST ;

Meekness, and peace, and joy diffused in our breasts ; strength and courage kindled in our hearts ;

A thousand embraces of the Bridegroom of souls ; a thousand pledges of his everlasting love.

These are the great rewards of the law of grace, and given to prepare us for the kingdom of glory.

O blessed SPIRIT, who bestowest thy favours as thou pleasest ; and the more thou hast given, still the more thou givest :

Dispose thy servants first to entertain thee ; then graciously vouchsafe to descend into our hearts.

Fill us, O HOLY GHOST, and our little vessels ; and as thou fillest us, enlarge our capacities.

Make us, the more we receive of thee, still to grow in desire of receiving more ;

Till we ascend at length to those joys above, where all our faculties shall be stretched to the utmost.

Where they shall be filled to the brim, and overflowed with a torrent of pleasure for ever. Hallelujah.

Glory be, &c. As it was, &c.

PSALM VI.

BLESSED be thy name, O HOLY SPIRIT, and blessed be the bounty of thy goodness.

When the eternal FATHER, by creating the world, had declared himself and his almighty power :

When the uncreated WORD, by redeeming mankind, had revealed himself and his infinite wisdom ;

Behold a strange condescension to our weak nature, the invisible SPIRIT visibly appears.

He descends from heaven in the shape of a dove, and gently descends on the Prince of Peace.

Again, he descends in the likeness of fire, and miraculously sits upon the heads of his disciples :

Mingling thus together in one, those chief ingredients of excellent virtue ;

Mildness to allay the heat of zeal, and zeal to quicken that mildness ;

Innocency to adorn the light of knowledge, and knowledge to direct the simplicity of innocence.

O blessed and admirable Teacher, who can instruct like the SPIRIT of GOD ?

He needs no years to finish his course, but with a swift and efficacious touch consummates all things :

He by one lesson perfected the Disciples, and polished rude fishermen into eloquent Preachers.

All this thou hast done, O infinite Goodness, and all we do is wrought in us by thee.

By thee we are regenerated at first, by thee confirmed by the imposition of hands :

By thee thy servants are consecrated into Priests ; by thee our marriages are sanctified into blessings :

By thee our souls are comforted on the bed of sickness, and by thy holy unction all our life is wisely governed.

If in the Church there be any wisdom or knowledge, if any real sanctity or decent order,

If any faith in the mysteries of religion, if any hope of everlasting salvation,

If any love of God as our sovereign bliss, if any charity one towards another,

All flows from thee and thy free grace, O thou boundless Ocean of eternal mercies !

“ All flows from thee ; ” and may we all return our little streams in tribute to thy bounty :

May every favour thou offerest be thankfully received ; and every talent thou bestowest, diligently improved.

So shall we faithfully perform our duty, and render to thy grace its just glory :

While whatever we have we acknowledge from thee, and whatever thou givest us is not in vain, but is powerful and glorious.

Glory be, &c. As it was, &c.

PSALM VII.

STILL let us sing, O blessed SPIRIT ! to thee let us sing these few lines more :

To thee, the eternal Love of the FATHER and the SON, and glorious Finisher of that sacred mystery :

To thee, the quickening SPIRIT of regenerated souls, in whom they live, and move, and have their being :

To thee, the sovereign Balsam of our wounds, and only Comfort of all our sorrows :

To thee, our Refuge in this place of banishment, and faithful Guide in this wandering pilgrimage :

To thee, the sacred Pledge of our free adoption, and ensuring Seal of our eternal salvation.

What do we say, O thou adorable SPIRIT of GOD ! what do we say, when we utter such words as these ?

We say what we can in our low capacities ; but, alas, how short of thy unspeakable excellences !

O that we had the tongues of saints and angels ! O that we had thine own miraculous tongues !

Those which sat flaming on the heads of the Apostles, and made them speak thy wonders in every language.

Still all our praises would be poor and narrow ; still infinitely less than thy infinite perfections.

But if we cannot speak as our GOD deserves, shall we hold our peace, which our GOD forbids ?

Woe be to them, O LORD, who are silent of thee, and spend the breath thou givest them on any but thyself.

O thou that openest the mouths of the dumb, and makest the tongues of children eloquent !

Inspire thy servants, if not with expressions suitable to thee, at least with such as are profitable to us ;

Such as may instruct us what we ought to do ; such as may move us to do what we say.

And when we have tried our best endeavours, and taken measure of our own defects,

Let us heartily join in communion with the blessed above ; that they, taught by Him, and made perfect, may supply our weakness with their worthier hymns.

Praise the eternal SPIRIT, by whom the world's Redeemer was conceived in the womb of a virgin, O all ye works of the LORD.

Praise him, by whom this virgin, in all generations blessed, was made the mother of the SON of GOD.

Praise him, O ye choirs of rejoicing angels, whose early grace confirmed you in glory.

Praise him, O ye reverend Patriarchs, whose ways he governed, and by particular providence led you to felicity.

Praise him, ye ancients Prophets, whose souls he inspired, to teach his chosen people the mind of Heaven.

Praise him, ye glorious Apostles, whom he empowered to be ambassadors of peace between heaven and earth.

Praise him, ye generous Martyrs, whose spirits he encouraged, and gave you victory over the terrors of death.

Praise him, ye blessed Confessors, whose lives he sanctified, and gave you victory over the world and yourselves.

Praise him, ye holy Virgins, whose souls he espoused, and consecrated your chaste bodies into temples for himself.

Praise him, all you that live in his grace; praise him, all you that hope for his glory.

Praise him, all ye spirits and souls of the faithful, whom he has sealed against the terrible day, and whose hope he sustains even in the valley of the shadow of death.

Praise him, all ye churches of the saints; praise him, all ye nations and tribes of the earth.

Let every thing that has breath give glory to him, in the new creation; let every thing that has spirit praise the **SPIRIT OF our LORD**, in the glorious restitution of all things.

Praise him, O my soul, for his mercies to thee; praise him for his goodness to all the world.

Praise him on thy choicest instrument, thy heart; praise him in thy best words, those of the church.

Glory be, &c. As it was, &c.



IN THE AFTERNOON.

We are not our own, but the temples of the HOLY GHOST; let us dedicate ourselves entirely to his service.

PSALM VIII.

COME, let us again prepare our hearts, and humbly offer this our sacrifice.

Let us remember, our GOD is a pure Spirit, and delights to dwell in a calm tabernacle.

He will not enter into a soul which is subject to sin, nor stay where he finds his grace neglected.

If he vouchsafes us the blessing of a visit ; (and O how heavenly, sweet, and ravishing is his presence !)

Let us open wide our bosoms to receive him, and summon all our powers to entertain him.

Come, my understanding, and bring all that thou knowest ; yea, bring all that enlightens thee in the way to felicity.

Come, my will, and call in all thy loves ; and contract them into one, and settle this one here for ever.

Come, my memory, with all thy multitudes and swarms of notions ; and forget them all, but what concerns eternity.

Come, my whole soul, with these thy faculties about thee ; come, and, prostrate, adore the eternal SPIRIT.

Behold, he is now with us, and sits in our hearts, as on his throne, to receive our petitions, and give us his blessings.

He never will forsake us, if we chase him not away ; but will guide and comfort us with his holy inspirations.

Come then, and with devoutest reverence attend ; and let us hear what the LORD our GOD will say in us.

He leads us thus into retirement and silence, and there familiarly speaks to our hearts.

O thou our merciful, though offended GOD ! behold, thus low, we bow our heads :

Blushing for shame to see our folly, and so much the more, because we see our duty.

Happy were we, if we could be still thinking of thee, and raise all those thoughts into desires to be with thee.

Happy were we, could we always feel those fervours, which sometimes thou inspirlest.

O were that spark kindled into a fire, and that fire blown up into a continual flame !

Cure us, O thou great Physician of souls ; cure us of all our sinful distempers.

Cure us of this intermitting piety, and fix it into an even and a constant holiness.

O make us use religion as our regular diet, and not only as a medicine in necessity.

Make us enter into a course of hearty repentance, and practise virtue as our daily exercise.

So shall our souls be endued with perfect health, and disposed for a long, even for an everlasting life.

Glory be, &c. As it was, &c.

Quicken us by thy grace, O LORD, and give us thy HOLY SPIRIT, that we may throughly mortify the works of the flesh.

PSALM IX.

Now we have begun, permit us, mighty LORD, to speak once more, who are but dust and ashes.

Let us go on, and confess to thee, and open before thee all our miseries.

Such an occasion often endangers us ; such a temptation too often overcomes us.

Our own infirmities are too strong for us, and our ill customs prevail against us.

Have mercy upon us, O GOD of infinite compassion ! Have mercy upon us, O thou Comforter of afflicted minds !

Have mercy upon us, and pardon what is past ; have mercy upon us, and prevent what is to come.

Whenever thou seest us unhappily engaged, and blindly running on in the ways of death,

O send thy holy grace to check our speed, and make us stay and look before us.

Show us the horrid downfall into that bottomless pit, where impenitent sinners are swallowed up for ever.

Strike our regardless souls with fear and trembling, at the dreadful sight of so sad a ruin.

Then turn our eyes, and kindly set before them the beauteous prospect of a pious life.

Make us look long and steadily upon it, and make us look through and see beyond it.

Give us, O gracious **LORD**, thou free Beginner and perfect Finisher of all virtuous actions !

Give us a right spirit to guide our intentions, that we may aim directly at our true end.

Give us a faithful spirit to maintain our resolutions, that what we wisely resolve on, we may steadfastly adhere to.

Give us an holy spirit to sanctify our affections, that what we rightly design, we may piously pursue.

Suffer not the flesh to deceive us any more, but fortify our spirit against all its assaults.

Away flesh and blood, away deceitful world ; you cannot enter into the kingdom of heaven.

You were created only to serve us in the way, and set us down at our journey's end.

Away with all your fond deluding dreams ; be banished for ever from our awakened souls.

Come, thou blessed **SPIRIT** of faith, and govern our lives with thy holy maxims.

Subdue our sense to the dictates of reason, and perfect our reason with the mysteries of religion.

Teach us to love and fear what we see not now, as at too great a distance for our short sight :

But what we are sure will hereafter be our bliss or our misery for ever.

Glory be, &c. As it was, &c.

PSALM X.

LET not our **LORD** be angry, and we will speak yet once ; for we have much to ask, and he has infinite to give.

We have much to ask for ourselves and all the world, who depend entirely on his free goodness.

Many, O **LORD**, are the graces we want, and none can give them but thy bounty.

Many are the sins and miseries we are exposed to, and none can deliver us but thy providence.

Deliver us, O **LORD**, from what thou knowest is against

us ; deliver us from what we know ourselves will undo us.

Deliver us from the spirit of profaneness and infidelity ; from the spirit of error, and schism, and heresy.

Deliver us from the spirit of pride and avarice ; from the spirit of anger, and sloth, and envy.

Deliver us from the spirit of drunkenness and gluttony ; from the spirit of lust and impurity.

Deliver us, O gracious God, from every evil spirit, and vouchsafe to give us of thine own good SPIRIT.

Vouchsafe to give us the spirit of fortitude ; the spirit of temperance, and justice, and prudence ;

The spirit of wisdom, and understanding, and counsel ; the spirit of knowledge, and piety, and fear of thee ;

The spirit of peace, and patience, and benignity ; the spirit of humility, sobriety, and chastity.

O thou, who never deniest thy favours, except we first deny our obedience !

Thou who art often near us, when we are far from thee ; often ready to grant, when we are unmindful to ask !

Refuse not, O LORD, to hear us, now we call upon thee ; and make us still hear thee, when thou callest to us.

Fill our understandings with the knowledge of such truths, as may fix them on thee, the eternal Verity.

Inure our wills to embrace such objects, as may unite them unto thee, the Sovereign Goodness.

Show us the narrow way that leads to life ; the way that few can find, and fewer follow.

Let not our faith grow wild with superfluous branches, nor be stripped into a naked and fruitless trunk.

Let not our hope swell up to rash presumption, nor shrink away into a faint despair.

Let not our love be cooled into a careless indifference, nor heated into a furious zeal.

Suffer us not obstinately to persist in any known wickedness, nor maliciously to impugn any known truth.

Suffer us not to die in our sins, without repentance ; but

have mercy upon us at that serious hour, and inspire us with thy grace now and always.

Have mercy upon us, and govern us in our life ; have mercy upon us, and save us in our death.

Glory be, &c. As it was, &c.

HYMN I.

COME, HOLY SPIRIT, send down those beams,
Which gently flow in silent streams,
From thy bright throne above ;
Come, thou Enricher of the poor,
And bounteous Source of all our store,
Come, fill us with thy love.

Come thou, our soul's delicious Guest,
The wearied pilgrim's sweetest Rest,
The sufferer's best Relief :
Come thou, our passions' cool Allay,
Whose comfort wipes all tears away,
And turns to joy all grief.

All glory to the sacred Three,
One ever-living Deity,
All power, and bliss, and praise ;
As at the first when time begun,
May the same homage still be done,
Till time itself decays.

Blessed be thy name, O HOLY SPIRIT of GOD, who di-
videst thy gifts to every one as thou pleasest, and workest
all in all ! In thee our sorrows have a Comforter to allay
them, and our sins an Advocate to plead for them ; in thee
our ignorances have a Guide to direct them, and our frail-
ties a Confirmer to strengthen them, and all our wants
a GOD to relieve them. Hallelujah.

O GOD, who by thy HOLY SPIRIT didst at first establish
a church, and who sanctifying it by the same SPIRIT, dost
still preserve and govern it ; hear, we beseech thee, the
prayers of thy servants, and mercifully grant us the perpe-

tual assistance of thy grace, that we may never be deceived by any false spirit, nor overcome by the suggestions of flesh and blood, but in all our doubts may be directed in the ways of truth, and in all our actions guided by this thy **HOLY SPIRIT**; who, with thee, and thy eternal Son, liveth and reigneth, one **God**, world without end. Amen.

IN THE EVENING.

PSALM XI.

COME, my soul, consider again who this is, yea, who the **SPIRIT** of the **LORD** is; that we may give unto him the glory that is due unto his name.

For holy and reverend is his name; therefore let us fear before him, and let him be glorified in himself, and glorified in all his saints.

Glorify him all ye saints, with the utmost powers he has given you; glorify him with your whole spirits, which he has formed and renewed in you.

Glorify him, who is the **LORD** and Giver of your life; glorify him, by whom ye are transformed into the very image and express portraiture of **God**.

Glorify him, who is to you the Renewer of nature; glorify him, who is to you the **SPIRIT** of glory.

HOLY FATHER, for ever hallowed be thy name in us, by thine own **SPIRIT**, whereby thou adoptedst us to be thy children:

That we may live before thee, as an holy generation, and may do the work which thou hast given us to do.

HOLY LORD, **Son** of the **FATHER**, let thy kingdom, which is a kingdom of holiness and peace, come into our hearts by the **SPIRIT** of holiness;

Which thou sendest unto us from the **FATHER**, to prepare a throne for thee in us, even a throne of peace.

HOLY SPIRIT, let thy will be done in us, which is our

sanctification, and is the will also of the FATHER, and of the SON.

O let it be done by the powerful operation of thine own living energy in our souls ! O let it be done by thy holy inspiration, gently moving and warming our hearts !

Send forth thy SPIRIT, O GOD ; so shall we be quickened : And let thy glory be revealed within us ; so shall we both know and do thy will, and thy name shall thence be glorified.

Come then, HOLY SPIRIT, come, and abide with us ; that we, in thee, may glorify both the FATHER and the SON :

By doing the divine will on earth, as it is done in heaven ; by living the life of angels :

Yea, living the life of CHRIST, not of angels only, and honouring the FATHER, as the SON did honour him, saying,

“ Lo, a body thou hast for us prepared, and a spirit hast thou inspired, wherewith to do thy will, O LORD ! ”

The SPIRIT of the LORD is glorious, and perfects the soul ; and the inspiration of the ALMIGHTY gives understanding, and wisdom, and power :

That the kingdom of heaven may be represented on earth, and the will of GOD done by us below, as it is by those blessed spirits above.

Therefore we thirst after thee, the fountain of spiritual life ; and as the hart pants after the water-brooks, so do our souls pant after thee, O GOD.

O when shall we be satisfied with the living streams from the throne of our GOD ! O when shall we come to draw freely from the wells of salvation !

O when shall a fountain be opened within us, as of water mingled with fire, perpetually springing up into eternal life !

Behold, this is the SPIRIT of the LORD, whereof all his saints are made partakers ; the fountain opened in Jerusalem for all the faithful to drink of, that they may be filled with light and joy.

Come, let us rejoice before our GOD, whose SPIRIT has

made us; come, let us rejoice before our **LORD**, whose **SPIRIT** doth sanctify us.

Glory be, &c. As it was, &c.

PSALM XII.

BUT while we rejoice in the **SPIRIT** of our **LORD**, we will humble ourselves before his footstool, and will mingle tears both of joy and grief with the bread which he gives us.

For we have sinned, and done perversely, and have been more ready to follow our devices and inclinations than his holy inspirations and motions.

Sorrow is therefore with us for a night, but joy comes in the morning; when the cheering light of the **SPIRIT** breaks in upon us.

And trouble we may also have in the world, but in him is sure consolation, and such a joy as none know but they that feel it.

Wherefore blessed are they that mourn for their sins, and for the sins of the world; for they shall be comforted.

The **SPIRIT** of joy and peace shall flow into them from the presence of the **LORD**, and they shall be filled with his consolation, though this be sown in bitterness and anguish of soul.

Yea, blessed are they that sow in tears; for our **LORD** shall rain salvation upon them, and they shall reap of the fruits of the **SPIRIT** with abundant gladness.

Come, let us rejoice before him, who has given us a new life; let us bless his name, who after a short heaviness fills our mouth with laughter, and our tongue with singing.

Great is the **SPIRIT** of our **LORD**, and of great power; his understanding is infinite, and out of darkness he brings forth marvellous light, to the joyful surprise of our souls.

He heals the broken in heart of a sudden, binds up their wounds, and wipes away their tears, making all things new.

He sends forth his breath into us, and we are presently

revived ; He gives medicine to heal our sickness, and we are healed from our sins, and a song of rejoicing is put by him into our mouths.

For his breath is life indeed, and in his light there is ecstasy of joy ; and by his unction we are made whole, and the shadow of death driven away.

Come, let us rejoice in him, who has thus given us a new life ; let us rejoice in him, who looses the prisoners of death, and turns again our captivity, as the streams in the South.

Let nothing now make us afraid ; for it is no matter what the enemy threatens us ; O let not our hearts be troubled !

Yea, let us not be moved, though hell should be moved against us ; but let us be comforted still in the power of the HOLY GHOST, and under the overshadowing of his wings let our rest for ever abide.

Let us take comfort in him, notwithstanding our sins, yea, let us be never so sad.

For sin does not make us incapable of comfort, though want of repentance for sin does.

So we always carry away so much comfort of the HOLY GHOST, as we have of true contrition for our sins.

Wherefore deliver us, good LORD, from all those sins that exclude this divine Comforter.

Deliver us, O LORD, both from presumption, and from despair.

For presumption takes away the fear of thee, O GOD ; and despair the love of thee for thy goodness.

Deliver us, and all that are called by thy name, from all impenitence, and from hardness of heart.

For impenitence excludes all sorrow for sins past, and hardness of heart makes the sinner continue in a course of sinning.

Deliver us and them from opposing a known truth, and from ever envying those who embrace it.

Deliver us, good LORD, from relapses and counterfeit repentances.

Deliver us from resisting any lawful authority whatsoever ; for therein we resist thee, our GOD.

O keep all that have been once enlightened, and have been made partakers of the HOLY GHOST ; that they may not fall away, and crucify to themselves afresh the LORD of life.

Come HOLY SPIRIT, and enflame our hearts with thy celestial fire ; come, and burn up in us all the dross of sin.

Deliver us from all inconsiderateness and rashness, from all frowardness and censoriousness, and from the pride and lust of our own spirit ; that so there may be a way prepared for thee.

Then our souls will be ready for thy impressions, and fitted for thy inspirations. Amen.

Glory be, &c. As it was, &c.

PSALM XIII.

THY impressions, O LORD, who art Goodness itself, will make us good ; thy inspirations, who art Holiness itself, will make us holy.

It is thy SPIRIT, O LORD, that gives thy Priests eloquence, and thy Ministers utterance in preaching ; that none may resist the power with which they speak.

It is thy SPIRIT that enkindles a burning zeal in them for thy glory, and makes it more and more ardent, so that nothing can stand before it.

It is thy SPIRIT that gives them a fiery tongue to publish thy Holy Gospel, and boldness cheerfully to profess the truth in the face of all the world.

He is the worker of our sanctification, and by him we are made new men in CHRIST JESUS.

He is the Discerner of the thoughts and intentions of our hearts, and the Purifier of all our uncleanness.

He is the Opener of the eyes of the blind, the Raiser of them that are bowed down, by the corruptible body pressing the soul.

He is the Unsealer of wisdom, and knowledge, and power,

and is the Discoverer of hidden truth, and the Revealer of the depths of God :

He is the SPIRIT of truth, and his work in the soul is a work of truth, which causes all the shadows to flee away, and all works which are not wrought by him, do shake and tremble at it.

His voice is a voice of fire, quick and powerful, slaying and making alive ; and blessed is every one that hears in his temple the voice of the fire, and can speak of his glory.

An heart of stone he melts with his breath into water, and from a flinty conscience he cuts out flames of fire.

He cleaves the fountain and the flood, and turns our dry and barren earth into water-springs, making us to flourish as the garden of the LORD.

He puts a holy fire and lively zeal into the hearts of those who are cold and frozen ; so that they can run, and faint not.

He gives strength to the weak, and enables the feeble to contemn the world, and despise all worldly things.

He illuminates the understanding ; he rectifies the will ; he sanctifies the memory.

He fills the whole soul with the treasures of his goodness, and all the faculties and powers thereof are blessed by him.

As a pure influence from the Almighty WORD, he shines into our understanding, subduing every thought by the light of faith.

A Light he is to our mind, holy and undefiled ; a Flame to our will, most quick and powerful ; and a most precious Cabinet to our memory, stored with the riches of the divine word.

He not only enflames our affections with an holy ardour, but sweetly draws them from all other things unto himself.

Glory be, &c. As it was, &c.

O Almighty GOD, and FATHER of all mercies, who alone canst order the unruly wills and affections of sinful men, and who didst in the beginning powerfully instruct and graciously lead thy faithful servants, by sending them the

light of thy HOLY SPIRIT ; grant us by the same SPIRIT to have a right judgment in all things that are necessary to our salvation ; and refusing the comforts and pleasures of this world, continually to rejoice in his holy consolation. Give us, we beseech thee, the SPIRIT of wisdom, and understanding, and counsel, that by the inspiration thereof we may think those things that be good ; the SPIRIT of faith, and fortitude, and power, that by the guidance thereof we may perform the same in a manner most acceptable to thee ; and give us the SPIRIT of prayer and supplication, that we may adore thee in spirit, with reverence, steadfastness, and perseverance. O confirm us by this Spirit, who are weak ; reduce us, when we go astray from thee ; let thy grace prevent our falling, by its power ; and let thy mercy lift us up, when we are down ; govern our senses, inspire our thoughts, guard our words, direct all our actions to thy glory ; and now accept the offering of our whole spirit, soul and body, and all we are and have, as entirely devoted unto thee ; and keep us always safe from both our visible and invisible enemies, for the merits of thy Son, JESUS CHRIST our LORD. Amen.

THE
OFFICE OF THE SAINTS.

MORNING PRAYER.

Come, let us adore the King of saints.

PSALM I.

GREAT is the Majesty of the King we serve, rich the splendour of his court ; over all the world he sends his commands, and who dare resist, or dispute his power !

Come, let us adore the King of saints.

Great is the clemency of our gracious Sovereign, to pardon the offences of repentant sinners ; great is the bounty of our glorious **LORD**, to crown with reward his faithful servants.

Come, let us adore the King of saints.

Thousands of saints attend at his presence, and millions of angels wait on his throne, all beauteously ranged in perfect order, all joyfully singing the praises of their Creator.

Come, let us adore the King of saints.

Thou art our King too, O blessed **JESU**, and we, alas ! thy unprofitable subjects ; we cannot praise thee like those thine own bright choirs, yet humbly we offer our little tribute.

Come, let us adore the King of saints.

Let us bow down low our heads to him, before whom the Seraphim cover their faces : Let us bow down our faces to him, at whose feet the saints lay down their crowns.

Come, let us adore the King of saints.

Glory be, &c. As it was, &c.

PSALM II.

THEY who now are gladly arrived at the quiet harbour of eternal rest ; .

They behold us here below embarked in the same ship, and bound with all our interests for the same port.

They behold us struggling yet in this sea of storms, while they are safely landed on the coasts of everlasting light and joy.

O who is there that shall be able to help us, while the winds and the waves so beat upon us ?

Yea, who is there in heaven, that shall deliver us ? Is it not thou, O **LORD**, even thou alone ?

Thou art ready to guide us safely through all our dangers, even as thou hast guided them.

Let the heavens therefore hear thy voice, and let all the powers thereof give glory unto thee.

And thou, O sovereign **LORD** of universal nature, on whom the celestial court continually waits !

Command now thy angels to watch about us, and carry us to the place of our desires.

Save us, O thou, whom the sea and winds obey ! Save us, O merciful **LORD**, or we perish.

Save us, who call on thee in all our distresses ; save us, for whom there is intercession made in the heavenly temple, thy blood speaking better things for us than that of **ABEL**.

Save us, for whom thyself wert pleased to die, and graciously receive us into thy own blessed arms.

Thou art thyself, O **LORD**, the haven of repose ; bring us to thyself, and our souls shall be safe.

Glory be, &c. As it was, &c.

Deliver us, O **LORD**, from the deplorable end, which thy justice has prepared for the wicked, and deliver us from those vain deceitful ways that lead to so miserable an end. O make us always fear thy judgments, that we may never feel them ; and always hope in thy mercies, that we never forfeit them. Bless us, O **LORD**, with a happy death, that our souls may depart in peace, and go up to dwell among

the saints and angels: Bless us, O LORD, with a holy life, and then our death cannot but be happy.

A T N O O N.

PSALM III.

O PRAISE the LORD, all ye powers of my soul, praise the immortal King of saints and angels.

Praise him, the Author of all their graces; praise him, the Finisher of all their glories.

Praise him in the mighty hosts of angels, whom he sets about us, as the guard of our lives:

That they may safely keep us in all our ways, and carry us at last to their own home.

Praise him in the sacred college of Apostles, to whom he revealed the mysteries of his kingdom:

That they may teach us too those heavenly truths, and show us the same blessed way to felicity.

Praise him in the generous fortitude of Martyrs, whom he strengthened with courage to resist even to death:

That we might learn from them to hold fast our faith, and rather lose this life, than hazard the other.

Praise him in the eminent sanctity of Confessors, whose whole design was a course of virtue:

That we might raise our minds from earth, and with quick and active wing mount up towards heaven.

Praise him in the angelical purity of Virgins, whose hearts he enflamed with his divine charity:

That they might kindle our breasts with the same chaste fire, the same fervent love to the Bridegroom of our souls.

Praise him in the perfect holiness of all his saints, whose lives he beautifully has moulded into so various shapes:

That every size of ours might readily be furnished with a pattern fitted for itself.

O praise the LORD, all ye powers of my soul, praise the immortal King of saints and angels.

Praise every person of the sacred Deity, and give a shout of joy to the whole court of heaven.

Blessed for ever be the eternal FATHER, who has fixed his angels in so high a happiness.

Triumph, bright angels, on your radiant thrones, and shine continually in the presence of GOD.

Blessed for ever be the eternal SON, who has so honoured human nature, as to exalt it above the very angels.

Blessed for ever be the eternal SPIRIT, whose grace brings all the saints to glory.

Rejoice, every happy saint, in your own felicity ; rejoice every one in the felicity of all.

Blessed for ever be the holy and undivided Trinity, whose sight alone is the heaven of heaven.

Sing, all you holy citizens of heaven, sing ye all together everlasting hymns.

Sing aloud the triumphs of our dear Redeemer, and praise him for his mercies to us pilgrims here below.

Praise him, all ye angels, and magnify him with us, all ye stars of the morning.

Praise him, all his glorious hosts following him in white ; O praise him for his wondrous mercies, which endure for ever.

Praise him in his holiness, O praise him with us, for the mighty acts of his love ; and let us together adore the GOD that has redeemed us.

Let the renowned society of Prophets, and the glorious college of Apostles, bless together the GOD that has redeemed us.

Let the goodly train of Confessors, and the bright army of Martyrs, glorify him, who is the only strength of our salvation, even as he was of theirs.

Glory be to our LORD from the heavens, and praises to our GOD from the heights, for our LORD is glorious in his saints, but will not give his honour to another.

Glory be, &c. As it was, &c.

PSALM IV.

Look up, my soul, and see the innumerable multitude of triumphing spirits.

See how they stand all clothed in white robes, with palms in their hands, and crowns on their heads.

Behold the glorious angels fall down before the throne, and prostrate adore him who liveth for ever.

Behold the blessed saints lay their crowns at his feet, and on their faces adore him who liveth for ever.

Hark how they fill that spacious temple with their hymns, while night and day they continually sing :

Holy, holy, holy, LORD God Almighty ; who was, and is, and is to come, Hallelujah.

Holy, holy, holy, LORD God of hosts ! Heaven and earth are full of thy glory. Hallelujah.

Glorious art thou in creating all things, glorious in preserving them every moment.

Glorious in governing them their several ways, glorious in appointing them their proper ends.

Glorious in rewarding thy servants above their hopes, glorious in punishing sinners below their demerits.

Glorious, O LORD, art thou in all thy works, but infinitely more in thine own self-blessed essence. Hallelujah.

Thus they rejoice above, thus they triumph ; and may their joy and triumph last for ever !

But O ! were we not made, as well as they, to serve and glorify our great CREATOR ?

We owe him all we have, and they can owe no more ; they can but do their best, and we should do no less.

Nor is envy in them, if we worms aspire to sing the same bright name which they adore ;

Since there is but one family of us both in heaven and earth, under one Head, and all are knit together by one SPIRIT.

They stand as at the golden altar, compassing it about with songs of praise ; but we, as without the porch, wait at a distance, till we also be admitted to be with them in the heavenly sanctuary.

Doth not the smoke of this their incense, the sweet perfume of their praises, which comes with our prayers, ascend up before GOD, even our GOD and their GOD ?

O how sweet is the perfume of these their praises before the throne of GOD ! O that our praises also and prayers could be but as the incense which they offer !

O that this our low service were now set forth in his sight as that heavenly incense ! And that the lifting up of our hands were as the precious odours ascending out of the angel's hand !

But how, alas ! can we sing those glorious songs which they now sing, while we are yet as in a strange land.

Yet fain would we join with you, O ye blessed spirits, and, as in one communion, together celebrate the glories of our triumphant **Lord**.

Praise this thy **Lord**, O Jerusalem that art above ; praise thy GOD, O glorious Sion ; and let all thy children shout aloud his triumphs.

Though we are now, alas ! in this land of banishment, and indisposed for those songs of Sion ;

Yet it is our hope one day to dwell above, and hear your holy harps, and learn to sing of you.

We hope to walk with you those ways of light, and follow the **LAMB** with you wherever he goes.

Meanwhile, we every day will join our vows to yours, and say a glad *Amen* to all ye sing.

We will every day repeat those short ends of your seraphic hymns :

“ Salvation to our GOD, who sits on the throne, and to the **LAMB**, that redeemed us with his blood. Hallelujah.

“ Blessing and honour, wisdom and power, be to him that sits on the throne, and to the **LAMB** for all eternity. Hallelujah, Hallelujah.”

Glory be, &c. As it was, &c.

IN THE AFTERNOON.

PSALM V.

TAKE courage, my soul, and chase away thy doubts ;
for more are with us than against us.

God and his holy angels are on our side, Jesus takes our part, and his blessed saints rejoice over us.

Our Almighty Creator looks on to excite us, our gracious Redeemer came down to instruct us.

The blessed SPIRIT is within us, to confirm our hearts, and the whole Trinity present, to crown our victories.

Whom then shall we fear, being thus safely guarded ?
Who can resist so invincible a strength ?

None but our own corrupted nature dare contend, and the evil spirits that conspire with it against us.

Not that they can compel our wills, unless we yield, or make the least wound without our consent :

Much less prevail against the power of Heaven, and frustrate the purpose of almighty Wisdom :

Whose mercy has more arts to save us, than the craft of SATAN can invent to destroy us.

O infinite Goodness, how generous is thy love ! how liberally extended over all the world !

Thou invitest little children to come unto thee, and the lame and the blind to sit down at thy feast.

None are shut out of heaven, but such as will not go in ; none made unhappy, but those who care not to be otherwise.

Cheer then thyself, my heart, and let no fears molest thee, nor even death itself abate thy courage.

Lose not thy hope in so glorious an enterprise ; eternity is at stake, and heaven the reward.

That heaven for which so many wandered about in old time in sheep-skins and goat-skins, being outwardly destitute, afflicted, tormented.

That heaven for which so many have been content to lay out all they had, and have trampled under their feet all the flattering pomps of an earthly court.

That heaven for which the holy Confessors spent all their time, and innumerable Martyrs laid down their lives.

That heaven where millions of Angels continually sing, and all the blessed make one glorious choir.

That heaven, where the adored JESUS eternally reigns, and the immortal Deity shines bright for ever.

That very heaven is promised to thee, my soul, that blessed eternity thou art commanded to hope for.

Raise now thy head, and see those beauteous prospects, that ravish the hearts of all their beholders.

Yonder is thy Saviour's kingdom, yonder we must dwell when we leave this earth.

Yonder must our souls remove to rest, when the stroke of death shall divide them from their bodies.

And, when the Almighty Power shall join them again, yonder we must live with our GOD for ever.

O bounteous LORD, the only author of all we have, the only object of all we hope !

As thou hast prepared a heaven for us, O may thy grace prepare us for it !

O make us live the life of the righteous, and let our last end be like theirs !

O let us die the death of the righteous, and live for ever in their blessed society !

Glory be, &c. As it was, &c.

O GOD, whose merciful providence has still from the beginning sown the seeds of grace in the hearts of thy chosen servants, which, at the resurrection of thy SON, (the first fruits of them that sleep,) sprang up into glory, who, by his holy doctrine, and life, and precious death, hast infinitely increased the means of salvation, and number of thy saints ! Grant, we beseech thee, that we, whom thou hast favoured with so many advantages, by calling us into communion with them, may obtain thy grace to imitate them here, and to rejoice with them in thy kingdom hereafter, through the same our LORD JESUS CHRIST, their and our merciful Redeemer : To whom, with thee and the HOLY GHOST, be all glory for ever.

IN THE EVENING.

PSALM VI.

THUS we have passed another day, another step towards our long home.

We have seen the sun a few hours more, and our day is lost in its own night.

But is it lost ? and all the holy words we have heard and read ?

Leave they no mark in our memories behind them ? but make a little sound and vanish into air ?

Have we not been at a solemn feast ? and do we so soon forget our entertainment ?

Was there no fit provision for some virtue we want ? no proper remedy for some weakness we have ?

Are we devout already, as the saints of God, and chaste, and temperate, and resigned as they ?

Do we despise the world with a zeal like their's, and value heaven at the same rate with them ?

Would we give all we have just now to be there ; and part with life itself to go thither ?

Alas ! how short are we of these perfections ! how slowly do we follow those excellent guides !

O that we lived, like you, whose aim was high, and a generous heat glowed in your breasts !

At least let us learn to humble ourselves, and check the vanity of our proud conceits.

Let us mourn and blush at our many infirmities, and so much the louder call to Heaven for relief.

Let us worship and fall down, and kneel, like you, before our LORD and Maker.

We hope assuredly to be with you, and enter into his rest, where you already are arrived.

Glory be, &c. As it was, &c.

PSALM VII.

LET us humble ourselves, but not grow faint, at the sight of others so far before us.

Rather let us quicken our sloth by their swift pace, and encourage our fears with their happy success.

We, who profess the religion of all those saints, who lived and died in the same Church with us :

We, who partake of the same holy Sacraments, and eat the same celestial food ;

Why should we fear one day to shine above, and rejoice together with you, O glorious saints ?

Are we not all redeemed with the same rich price ? and is not the same eternal crown proposed to us all ?

You lived in a dangerous world, like this, and were tied to bodies frail as ours.

But, by a constant vigilance, you overcame the world, and subdued those bodies to the service of your mind.

You overcame with a joyful heart, and we thus congratulate the triumphs of your victories.

You overcame, but not with your own strong hand ; you now triumph, but it is by the bounty of your God.

Cheer up then thyself, my soul, and raise thy head, and open thy bosom to the hopes of heaven.

If we perform, with them, the part of faithful servants, we shall surely, with them, have the portion of children.

Glory be, &c. As it was, &c.

PSALM VIII.

PRECIOUS, O LORD, in thy sight is the death of thy saints, which finishes thy greatest work, the perfecting of souls :

Whom thou esteemest as the jewels of heaven, and choicely gatherest them into thine own treasury.

Precious to themselves, O LORD, is the death of thy saints, which takes off the dusty cover that hides their brightness :

Which shapes and polishes them to a beautiful lustre, and sets them as stars round about thy throne.

Precious to us, O LORD, is the death of thy saints, which makes us heirs of so great a wealth :

Which leaves us furnished with so rich variety of examples, that every want is abundantly supplied.

O gracious **LORD**, whose love still looks about, and searches every way to save us sinners !

Who camest thyself, bright Sun of Glory, to enlighten our darkness, and warm our frozen hearts !

Who, with thy fruitful beams, still kindlest others, to burn as tapers in thy Church's hands :

O make us bless thy name for all these mercies, and let not one be lost by our ingratitude.

Let us not see in vain the crowns at the race's end, and sit down in the shades of ease.

Let us not keep in vain these sacred memorials, to be only a reproach to our unprofitable lives.

But let us stretch out ourselves, and pursue to the mark, for the glorious prize that is set before us.

Still with our utmost speed let us follow them, whose travels ended in so sweet a rest.

And when our life's last day begins to fail, and bids us hasten to prepare for night :

Then, O thou dear Redeemer of the world, and sovereign King of life and death,

Thou that despisest not the tears of the penitent, nor turnest away from the sighs of the afflicted !

Thou that preservest all that rely on thee, and fulfillest their desires that long to be with thee !

Call us to thyself with thine own blessed voice, call us, **O JESUS** ! in thine own sweet words :

“ Come, ye blessed of my **FATHER**, inherit the kingdom prepared for you from the beginning of the world.”

Then, O my happy soul, immediately obey, and go forth with gladness to meet thy **LORD** :

To live with him, and behold his glory ; to rejoice with him, and sing his praise.

Glory be, &c. As it was, &c

THE PREPARATORY
OFFICE FOR DEATH.

MORNING PRAYER.

Come, let us adore our GOD, to whom all things live.

PSALM I.

HE is the great Creator of the world, and sovereign Judge of all mankind ; he sits above on his glorious throne, and in his hands are the keys of life and death.

Whatever he pleases he brings to pass, and none can resist his almighty power ; whatever he does is still the best, and none can accuse his all-knowing goodness.

All things live to thee, O LORD, thou sole Preserver of universal nature ; the blessed saints rejoice in thy glory, and with pleasure expect from thee the accomplishment of their bliss.

Even the unhappy spirits declare thy justice ; and the rest of thy creatures look up for mercy, expecting at last to be removed from corruption, into the glorious liberty of the sons of GOD.

LORD ! whilst we breathe, let us live to thee ; and when we expire, depart in thy peace ; that whether we live or die, we may be always thine, and after death still live with thee.

Glory be, &c. As it was, &c.

PSALM II.

WHAT, O glorious GOD, is our business here, but to trim our lamps, and wait for thy coming ?

But to sow the immortal seed of hope, and expect hereafter to reap the increase ?

No matter how late the fruit be gathered, if still it go on in growing better.

No matter how soon it fall from the tree, if not blown down before it be ripe.

O thou most just, but secret Providence, who governest all things by the counsel of thy will;

Whose powerful hand can wound, and heal, lead down to the grave, and bring back again:

Behold, to thee we bow our heads, and freely submit our dearest concerns.

Strike, as thou pleasest, our health, our lives; we cannot be safer than at thy disposal.

Only these few requests we humbly make; which, O may thy clemency vouchsafe to hear!

Cut us not off in the midst of our folly, nor suffer us to expire with our sins unpardoned;

But make us, **LORD**, first ready for thyself; then take us to thyself in thine own fit time.

Glory be, &c. As it was, &c.

PSALM III.

O THAT we may rightly use the day of grace; and repent, while repentance is available to salvation!

O Sun of Righteousness, arise upon us with healing in thy wings!

O enlighten, and water our hard frozen souls with the radiant beams of thy **HOLY SPIRIT**!

Thou who camest humble once to redeem us, come graciously now to deliver us, whom thou hast redeemed with thy precious blood.

Come, **LORD**, come quickly, and rescue with thy power thine own inheritance.

O may that happy day make haste to come, and cheer our darkness with its radiant beams!

O may that Light of lights speedily arise, and disperse the mist that intercepts our sight!

Come, **LORD**, come quickly! and lead thy servants forth out of the house of bondage.

Come, and deliver us out of the snare of the enemy ;
 O deliver all the captives of SATAN out of the hands of
 that wicked one ;

That they may pass from death to life, and dwell with
 thee in thy blessed peace.

Glory be, &c. As it was, &c.



A T N O O N.

PSALM IV.

WHEN we have shed our solemn tears, and paid our due sighs to the memory of our friend,

Let us wipe our eyes with the comfort of hope, and change our grief into a charitable joy.

The friends we mourn for are delivered from this world, and all the miseries we deplore.

They quietly rest in the silent grave, till they rise again to immortal glory ; which whilst they there expect in peace, their souls are enlarged to a spacious liberty.

No longer confined to this prison of the body, but gone to dwell in the region of spirits :

No longer exposed to these stormy seas, but gladly arrived at their safe harbour.

O glorious LORD, the free original source and final end of universal nature !

Since by thy grace thou hast thus begun, and sown in our hearts the seeds of glory :

O may the same blessed hand go on to finish its own blessed work.

Ripen the fruit thou reservest for thyself, and hasten the days of our joyful harvest.

Send forth thy angels to reap thy grain, and lay it up safe in thy heavenly magazine,

There to supply the place of those unhappy tares, which thy justice threw down into everlasting fire ;

There to assist among those holy angelic choirs, which thy mercy established in everlasting bliss;

There to join with thy perfectly blessed, to sing eternal hallelujahs unto thee.

Glory be, &c. As it was, &c.

PSALM V.

COME, let us praise the goodness of our GOD, who orders every thing to the best for his servants:

Whose providence governs us all our life, and takes so particular care of our death.

He casts us down on our bed of sickness, and draws the curtain betwixt the world and us:

Shutting out all its vain designs, and contracting our business to a little chamber.

There, in that quiet solitude, he speaks to our hearts, and sets before us all our life.

Thither he sends even his only SON, to secure our passage and conduct us unto himself.

Blessed for ever be thy name, O LORD! whose mercy sanctifies even thy punishments into favours.

Thou commandest the grave to dispense with none, but indifferently seize on all alike;

That all may alike provide for that hour, and none be undone with mistaken hopes.

Thou tellest us plainly that all must die, but kindly concealdest the time and place,

That every where we may stand on our guard, and every moment expect thy coming.

Thou teachest the use of decent funerals, and the duty we owe to our deceased friends,

That we may often renew the memory of our own grave and the wholesome thoughts of our future state.

Let not, O LORD, these gracious arts be lost, which thy merciful wisdom contrives for our sakes.

But whilst we thus remember the death of others, make us still seriously reflect upon our own.

And let every time we reflect upon our own, make us the more diligent in preparing for it.

Glory be, &c. *As it was, &c.*

PSALM VI.

O PRAISE the LORD, all ye nations of the earth, whom his providence yet sustains alive;

Whom he so long forbears to strike, though our sins have so oft provoked his wrath.

O praise the LORD, all ye faithful souls, for his mercy shall preserve the just.

Though we lie below in this valley of tears, and sit lamenting in the shades of sorrow,

Yet he will bring us up to his eternal mountains, and fill our eyes with glorious light.

Though our bones stare us in the face, and our hearts faint with age or sickness,

Yet we shall be clothed with strength and beauty, and placed to sing among the blessed saints.

O praise the LORD, all you blessed above, whom his bounty hath already crowned with glory.

You who were weaned from the allurements of the world, and fit to die at the hour of death.

O praise the LORD, all you glorious angels, whose bright felicity began so early:

Stars that arose in the morning of the world, and still maintain your unchangeable lustre.

O praise the LORD, all ye his works; praise and magnify him for ever.

Praise his almighty power that gave you being, and still preserves you from relapsing into nothing.

Praise his all-seeing wisdom, O ye saints, that here directs your steps, and leads you on to your eternal end.

Praise above all his boundless goodness, that pours into every thing as much as it can hold.

And though our short sight now reaches not so far, but often mistakes and repines at his government:

Yet at the last day we shall easily discern a perfect concord in the harshest note.

When our adored REDEEMER shall come in the clouds, and summon all nature to appear before him,

There to receive each one their proper part, exactly fitted to their best capacity;

There to behold the whole creation strive, to express in itself the perfections of its Maker,

Whose admirable wisdom shall guide that last universal scene, and finish all into a beauteous close.

Glory be, &c. As it was, &c.

ALMIGHTY GOD, with whom do live the spirits of them that depart in the LORD, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, do rest from their labours; we give thee hearty thanks for that it has pleased thee to deliver our dear friends, who have gone before us, out of the miseries of this sinful world, [*Here any of our dear, virtuous friends or relations, natural, civil, or spiritual, whom we believe to have died in the peace of God, may be commemorated by saying, "Particularly thy servant, our late father, mother, brother," &c.,*] beseeching thee, that it may please thee to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that have departed in the true faith of thy holy Church, may have our perfect consummation and bliss, both in body and soul, in thy eternal kingdom, through JESUS CHRIST our LORD. Amen.



IN THE AFTERNOON.

PSALM VII.

HEAR our prayers, O LORD, for thy sick servants, that are visited with thy rod at this time.

Hear their own prayers, O LORD, and tenderly regard their complaints.

Look upon them with the eyes of thy mercy, and give them, we beseech thee, comfort and sure confidence in thee, their strong salvation.

Quench not, O God of mercy, the smoking flax, nor break the bruised reed.

But sanctify thy fatherly correction to them that fear thee, and pardon the sins of the days of their folly.

O let thy saving word leap down from heaven, and heal all their infirmities.

Let thy grace at this time mercifully assist them ; that the sense of their weakness may add strength to their faith, and seriousness to their repentance :

That they, being sincerely contrite for their sins, may by thee mercifully be delivered :

And being themselves forgiven may from their hearts both forgive all that have offended them, and make satisfaction to all whom they may have injured :

That being reconciled to thee, and all the world, they may, with a constant faith and firm hope, cast themselves upon thy mercy, and continue to the end in thy grace and favour :

That howsoever it shall please thee to dispose of them, either for life or death, they may cheerfully submit to thy most holy will.

O Lord, according to the multitude of the sorrows in their souls or bodies, let thy comforts refresh their hearts.

And as the sufferings of Christ abound in any ; so may their consolation much more abound by Christ, to thy glory.

Favourably accept our petitions for all those who are any ways afflicted in mind or distressed in body.

O show thy mercy unto them, and let thy kingdom come both unto them and us !

Make haste, O Lord, thou God of our salvation, and suffer not thy servants to faint when they are proved by thee !

But may their diseases, and all their bodily infirmities, work together for good to them.

And may these momentary and light afflictions work for us all an eternal weight of glory.

Make haste, O God of Truth, to accomplish thy word, and give all thy faithful perfect rest in thee.

Let the days of misery and sin be brought to an end, and may thy light gloriously shine upon them for ever.

O how long delayeth our Lord to come ! Why are the wheels of his chariot so slow ?

Hast thou not said, O Lord of Glory, “Behold, I come quickly, and my reward is with me ?”

Come, glorious Jesu ! with all thy holy angels, and the bright attendance of rejoicing saints.

The Spirit saith, “Come,” and the Bride saith, “Come :” Even so “come” to all that are athirst for thee, most gracious Jesu !

Come, and redeem the captivity of thy children : And lead them away as trophies of thy victory.

Come, and redeem us from this body of sin : Yea, come, and redeem all thy Israel from their iniquities.

IN THE EVENING.

PSALM VIII.

THE Wisdom of God crieth in the streets, in the temples, and in the chief places of concourse, she crieth daily, saying,

“To-day if ye will hear his voice, harden not your hearts.”

O Lord, we hear thy voice : O melt thou down our hearts, we pray thee !

O merciful Lord ! thy voice do we hear with gladness : Though we have erred and strayed from thy ways, yet are we the sheep of thy pasture, and know thy voice.

The voice of our Lord is mighty in operation ; the voice of our Lord is a glorious voice.

At this thy voice, O God, death and hell are made to flee, and in thy temple shall every one speak of thy honour.

Thou hast by thy powerful voice graciously called us out of darkness, into thy marvellous light.

Whence we trust that *that* day shall never surprise us; but that when it comes we shall be found already in the light of it.

O lift thou up the light of thy countenance upon us, so that we may walk all the day long in thy light, and continually behold light in this thy light.

And when thy day shall be revealed, with the night of this world; then let a garment of light be ready for us:

In which we may be led into the bride-chamber of the Lamb; and there, by his grace, take possession of the saints' inheritance in light.

Glory be, &c. As it was, &c.

PSALM IX.

WE confess Him that is the resurrection and the light; we acknowledge Him that is the light of angels and saints.

Our **Lord Christ** is the very light of life; whosoever truly seeks him shall live and not die.

He is the life everlasting; and to know him is also life everlasting, as to serve him an unfading crown.

O come, let us worship, then, and fall down before our **Lord**, the **Lord** of life, to whom all things live.

Come, let us adore the **Lord** our Redeemer, by whom all things live, and kneel before him who visits the chambers of the dead, and opens the graves:

Who causes his dew to fall upon the mown grass, and remembering the prayers of his dead Israelites calls them forth by name.

For faithful is he in all his promises; and his covenant is confirmed to all the generations of his saints.

They live in him, and he in them; and as he liveth, so also must they live, and death can have no power over them.

They have sought him, and they have found him; and they know that with him is life, and that his mercy endureth for ever.

Lo ! How is the shadow of death by him turned into the glorious morning of the resurrection !

The shadows are passed, and the **LAMB** is risen as a glorious Sun, shining upon them with healing in his wings.

Healing all their former maladies, and wiping away all tears from their eyes.

Glory be, &c. As it was, &c.

ALMIGHTY GOD, with whom do live the spirits of the just made perfect, we bless thee for all thy faithful, whom thou hast delivered out of the snares and miseries of this sinful world ; more especially those of thy blessed saints, whom thou madest burning and shining lamps in their generation, filling them with thy righteousness and true holiness ; and we likewise pray thee to hasten thy kingdom, that all those that are departed in thy faith and fear, may have their perfect consummation and bliss ; and that we who here wait and sigh after the day of our deliverance, may together with them see thee, and in the light of thy glory rejoice everlastingly ; through **JESUS CHRIST** our **LORD**. Amen.

GRANT, O blessed **LORD**, the Father of mercies, to whom alone belong the issues of life and death, that whether we live, we may live unto thee, or whether we die, we may die unto thee ; that **CHRIST** thy **SON** may be glorified in our bodies and in our souls, whether we live or die, that neither life nor death, nor any other creature, may be able to separate us from the love of thee in **CHRIST JESUS** our **LORD** : That so as the earthly house of this our tabernacle shall be dissolved, we may possess an eternal habitation, not made with hands, in the heavens ; through the same thy **SON**, and our only Redeemer and Mediator, **JESUS CHRIST**. Amen.

The Divine assistance abide with us henceforth and evermore ; that even walking in the midst of the shadow of death, and by the gates of hell, we may fear no evil, because **GOD** is with us, even **IMMANUEL**, who is **LORD** and **CHRIST** blessed for ever. Amen.

THE
OFFICE FOR A FAMILY

MORNING PRAYER.

In the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

PREVENT us, O LORD, in all our actions with thy holy inspiration, and carry on the same by thy gracious assistance, that both every prayer and every work of ours may from thee always begin, and by thee always be happily ended ; through JESUS CHRIST our LORD. Amen.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our FATHER, &c.

O eternal, infinite and omnipotent GOD ! whose gracious wisdom vouchsafes to command such things as are necessary to fit us for everlasting bliss, and forbids such as are apt to render us eternally unhappy ; we, miserable sinners, humbly prostrate our souls and bodies before thy most adorable Majesty ; and with a true and hearty sorrow, each of us particularly accuse and condemn ourselves. [*Here pause a while to examine and repent, and make holy purposes.*] We confess, O LORD GOD, that we have grievously sinned against thee in thought, [] word, [] and deed : [] But have thou mercy upon us, O most merciful FATHER, for thy Son's sake, JESUS CHRIST, our only LORD and Advocate. Amen.

The great and glorious LORD of heaven and earth, have mercy upon us, forgive us our sins, and bring us to everlasting life. Amen.

O GOD the FATHER, Creator of the world, have mercy upon us.

O GOD the SON, Redeemer of mankind, have mercy upon us.

O GOD the HOLY GHOST, Perfecter of the faithful, have mercy upon us.

Holy, holy, holy, LORD God of hosts!

Have mercy on this family we beseech thee:

And spare every soul therein for thy name's sake.

PSALM I.

The night is far spent, the day is at hand; yea, the night is past, and the day is now risen: Let us therefore cast off the works of darkness, and let us put on the armour of light.

Come, let us adore the Day-spring from on high.

They that walk in darkness have seen a great light; and upon them that dwell in the land of the shadow of death has this glorious light shined.

Come, let us adore the Day-spring from on high.

CHRIST is that Day-spring from on high, whence only there is joy to God in the highest.

Come, let us adore the Day-spring from on high.

He is the Light that shines in our darkness; but the darkness of our understanding comprehends him not.

Come, let us adore the Day-spring from on high.

The LORD is our Light; for with him, and with none else, is indeed the light of life; and in this light shall we, by faith, behold light.

Come, let us adore the Day-spring from on high.

Glory be, &c. As it was, &c.

O glorious JESUS! without whom we are dead, quicken us with thy SPIRIT, that we may live by thy life; and so putting thee on, may make no more provision for the flesh, to fulfil its desires; but for the spirit only, thereby to fulfil all righteousness in thee, and bring forth the fruits of

the HOLY GHOST: While, by thy power, we cast away the works of darkness, and put on the impregnable armour of light.

Almighty GOD, and most merciful FATHER, give us, we beseech thee, that grace, that we may duly examine the inmost of our hearts, and our most secret thoughts, how we stand before thee; and that we may henceforth never be drawn to do any thing that may dishonour thy name, but may persevere in all good purposes, and in thy holy service unto our lives' end: And grant that we may this day begin to walk before thee, as becometh those that are called to an inheritance of light in CHRIST.

LORD, thou knowest what is best for us to do, according to thy will; give us, we beseech thee, *what* thou wilt, *as much* as thou wilt, and *when* thou wilt. Do with us in all things, as thou knowest best to be done; and as it shall please thee, and as may be most for thy honour, put us where thou wilt, and freely do with us in all things after thy will and pleasure. We are thy creatures, and in thy hands; lead us, O GOD, and turn us wheresoever thou wilt. Lo! we are thy servants, ready to do all things that thou commandest us; for we desire not to live to ourselves, but to thee, through JESUS CHRIST our LORD. Amen.

O LORD, we give thee humble and hearty thanks for all the benefits and blessings, both spiritual and temporal, which in the riches of thy great mercy thou hast bountifully poured down upon us; but especially for the spiritual. Let us not live, but to praise and magnify thee and thy glorious name. Particularly we give thee most unfeigned thanks for our preservation from the time of our birth to this present; [*and yet more particularly for thy late mercies vouchsafed us, or N. or N. &c.;*] for bringing us safe to the beginning of this day; in which, and all the days of our life, we beseech thee, preserve us from sin, and from danger; so governing and leading us, that all our thoughts, words, and works may tend to the honour and glory of thy name, the good of thy Church, the discharge of our duties, and

the salvation of our souls in the day of our appearance and account to be made before thee, through JESUS CHRIST our only Saviour and Redeemer. Amen.

O eternal God and merciful FATHER, we humbly beseech thee, bless thy holy Catholic Church, wheresoever spread upon the whole earth. Good LORD, purge it from all heresy, schism, superstition, and factious maintenance of groundless opinions; that one faith, one LORD, one baptism, may in all places be uniformly professed, as thy Church is and can be but one. And grant that we here present may be, and continue, faithful, living, and working members under CHRIST the Head, in that Church the Body, all the days of our lives, and through the hour of our death; for the merits, and by the grace, of the same JESUS CHRIST our LORD and only Saviour. Amen.

O merciful God, bless this particular Church in which we live; make it, and all the members of it, sound in faith, and holy in life; but especially so illuminate all its Bishops, Priests and Deacons, [*Particularly N. or N., under whose care we are by thee placed,*] with the true knowledge of CHRIST, and understanding of thy word, according as thy SPIRIT meant it; that both by their preaching and living, they may set it forth to thy glory, and that all thy people committed to their charge may from their mouths meekly hear thy word, receive it with pure affection, and through thy gracious assistance bring forth the fruits of the SPIRIT, for the honour of JESUS CHRIST, our Mediator and Advocate. Amen.

O LORD, bless all the afflicted members of the body of thy SON, wheresoever or howsoever distressed; [*More especially those for whom our prayers are desired;*] send them constant patience, or speedy deliverance, as seems best to thee, and is best for them, according to their several wants and necessities whatsoever, known unto thee: And do unto them according to all those mercies, which we would desire thou shouldest show unto our own souls, if at any time thou shalt be pleased to make our estate as theirs is at this present. And this we beg of thee, O merciful FATHER, in the name,

and for the merits of thy dear SON CHRIST JESUS, our **LORD**
and only Advocate. Amen.

*The **LORD** bless this family, and keep us ; the **LORD** lift up
the light of his countenance upon us all, and give us peace now
and for evermore.*



EVENING PRAYER.

*In the name of the FATHER, and of the SON, and of the
HOLY GHOST. Amen.*

Blessed be the holy and undivided Trinity. Amen.

PSALM II.

THIS day is past, and the night is come ; but the day
has taught us, and the night shall teach us also.

One day, O **God**, shall tell another of thy wondrous
works ; and one night shall certify another of thy marve-
lous goodness.

How deep are thy thoughts towards the children of men ;
and how unsearchable the ways of thy Providence !

As thy judgments, so thy mercies, are past finding out ;
and there is none in heaven or in earth that can utter the
mighty acts of thy love.

God is exalted above all the earth ; and as high as the
heaven is in comparison of the earth, so high and so great
is his mercy towards us.

Praise then the **LORD**, O ye nations of the earth ; praise
him, and his mighty deeds.

Praise the **LORD** in the heights ; praise him also in the
depths, O ye children of men.

Praise our **LORD**, all ye nations of the earth ; O praise
him for the mercies he has vouchsafed us.

Praise our **LORD**, ye happy nations of heaven ; O praise
him, ye saints, whom praise becomes.

But praise, alas ! becomes not us ; impure lips pollute
the holy sacrifice.

Our lips should be first touched with a coal from the altar ; we should first learn to praise him with our lives.

My God, when shall I thoroughly shake off this drowsiness ; and rise, and run in the ways of thy commandments ?

What sweetness is it to think of thee ? What happiness to love thee ?

What an hell is it to be without thee ? What an heaven to possess thee ?

Overcome our perverse laziness, Almighty Goodness ! and mercifully compel us to come to thee.

Add this one more, we beseech thee, to the vast heap of thy mercies ; but one, without which all the rest are useless :

Give us effectually both to will and to do ; and suffer not, **LORD**, thy grace in us to be void, and to return to thee empty.

Do thou open our lips, and open our hearts ; that so, loving thee perfectly, we may worthily praise thy holy name ;

With angels and archangels, and with all the heavenly host of the blessed saints, that are now following the Lamb upon his holy hill.

Glory be, &c. As it was, &c.

PSALM III.

Praise the **LORD**, ye heavens ; praise him, O thou Jerusalem which art above.

Let all the heavenly congregation praise him ; let the whole church of the first-born, written in heaven, praise him.

Let the spirits of the Prophets, and just men made perfect, praise him ; let the souls of the Apostles, and all holy Martyrs, praise him.

O praise the **LORD** in his noble acts ; and let all his saints rejoice before him with glory.

Let us praise him for his excellent greatness ; let us praise him for the way by which he has appointed us to be happy.

By forsaking all things, we come to possess all things ; and by our desire of nothing, we attain to want nothing.

By our being careful for nothing, but how to serve and and please him, we come to be provided of all things.

As the heavens are above the earth, so is his wisdom above our reason.

How are the most cunning devices of human reason brought to nought by him ! Yea, how has the **Lord** scattered the proud reasoner in the imaginations of his heart !

For the foolishness of **God** is wiser than the wisdom of men, and the weakness of **God** stronger than the strength of men.

So the race is not to the swift, nor the battle to the strong ;

Neither is bread to the wise, nor favour to the skilful, nor riches to the understanding, nor honour to the learned.

But as our **Lord** distributes these, even so they are ; in wisdom he disposes of them all, yet is there none that can find out his ways.

O **Lord**, our **God**, how glorious art thou in all thy works ! and how excellent is thy name throughout the heavens and the earth !

Thou hast showed strength, O **Lord**, with thy arm ; and with the Son of thy right-hand hast thou loosed the prisoners, and led captivity captive.

Thou feedest by him the hungry with the bread of life ; by him thou givest sight to the blind ;

By him thou hast helped them that were fallen, and raised up those that were bowed down.

Therefore shall thy praises be in our hearts, and our mouths shall also speak the glorious honour of thy Majesty.

Day by day we will speak of the glory of thy empire ; and night after night will we utter the memory of thy great goodness, and of thy tender mercies that are over all thy works.

All thy works shall praise thee, and we will bless thy name for ever.

Thy mercies shall be our songs of the night ; and con-

cerning thy righteousness, O God, will we sing and rejoice upon our beds.

Praise the Lord, O ye heavens; praise him, O thou Jerusalem which art above. Hallelujah.

Glory be, &c. As it was, &c. Hallelujah.

Almighty and everlasting God, we render thee most humble and hearty thanks, for that thou hast vouchsafed of thy great goodness to preserve us this day; we beseech thee also to preserve and keep us this night from all danger, as well of body as of soul, but especially so enlighten the eyes of our souls, that we may never sleep in sin; that, being by thee graciously preserved, we may (if it be thy good pleasure) rise again in health to praise thy Majesty, and joyfully serve thee in thanksgiving, with chaste bodies and clean hearts; nor may fail finally of attaining thy everlasting light, through JESUS CHRIST our Lord. Amen.

Save us, good Lord, waking, and keep us sleeping; that we may watch with Christ, and rest in peace. Amen.

Pause a while, to reflect on what you have now performed, and renew your attention.

O God, the comfortable Repose of thy servants in hope, and their blissful Rest in thy everlasting possession! Obedient to thy call by the voice of our nature, we retire, to lay down our weary heads; and, instructed by thy grace, confidently resign all we are and have, while we sleep, into the hands of thy ever-waking Providence; most humbly beseeching thee, that if it please thee to take us hence this night, the eyes of our souls (as those of our bodies) may be found closed to all this world's goods, and at the same time wide open to receive thy ardently-expected vision; or if thou vouchsafest to protract our lives, we may rise from our beds cheerfully disposed, by works of faith and true righteousness, in our several vocations, to make our calling and election sure, and advance to our glorious mansion for ever with thee; through our Lord JESUS CHRIST, thy Son, who, with thee and the HOLY GHOST, lives and reigns, one God, world without end. Amen.

O eternal, infinite, and Almighty God! whose goodness

hath vouchsafed to command us such things as are necessary to fit us for everlasting bliss, and forbid us such things as will make us eternally miserable ; we, wretched sinners, the sinful offspring of our disobedient first parents, humbly prostrate our souls and bodies before the throne of thy adorable Majesty, to accuse and condemn ourselves with true and hearty sorrow for all the sins of our lives, and particularly for those we have committed this day by thought, word, or deed, against thy holy laws, provoking most justly thy wrath and indignation against us. We confess them with shame and confusion of face before thee, humbly beseeching thee to have pity upon us, according to thy great goodness, and according to the multitude of thy tender mercies, blot out our transgressions. But as is thy Majesty so is thy Mercy, O gracious FATHER, and therefore we beseech thee to hear our humble supplication, for the forgiveness of our sins : Forgive them all, O LORD, of what kind or degree soever they be ; our sins of omission, and our sins of commission ; the sins of our youth, and the sins of our riper years ; the sins of our souls, and the sins of our bodies ; our secret, and our more open sins ; our sins of ignorance and surprize, and our more deliberate and presumptuous sins ; the sins we have done to please ourselves, and the sins we have done to please others ; the sins we know and remember, and the sins we have forgotten ; the sins we have strove to hide from others, and the sins by which we have made others offend ; forgive them, O LORD, forgive them all for his sake, who died for our sins, and rose again for our justification, and now stands at thy right hand to make intercession for us, JESUS CHRIST our LORD. Amen.

Here followeth the LITANY, to be used after morning or evening prayer for a family, especially upon days of fasting and abstinence, or at other times, according to the discretion of the head of the family.

O God, the FATHER, Creator of the world,

Have mercy upon us.

O GOD the Son, Redeemer of mankind ;
Have mercy upon us.

O GOD the HOLY GHOST, Sanctifier, Comforter, and Perfecter of the faithful ;
Have mercy upon us.

Holy, holy, holy LORD God of all the hosts of heaven and earth ;
Have mercy upon us.

O GOD, the eternal Fulness of all perfection ; the overflowing Source of all beings ; the bountiful Author of all our good ; **O** GOD, in whom we live, move, and have our being ;

Have mercy upon us.

O GOD, who hast made us out of nothing after thine own image, who preservest us every moment from returning into nothing ; **O** GOD, who hast made the world for our use, and us for thyself ;

Have mercy upon us.

O GOD, who hast prepared a glorious inheritance for those who love thee, and keep thy commandments ; who art thyself that glorious inheritance and the end of all our labours ;

Have mercy upon us.

O GOD, the only rest of our wearied souls, the only joy of our time and of our eternity ; **O** GOD, our GOD, and all things that we can desire ;

Have mercy upon us.

From all manner of evil, but especially from sin ; from all occasions of offending thy divine Majesty, and from the particular temptations to which, by time, place, or temper, we are most exposed ;

Deliver us, O LORD.

From the treachery of our own hearts, and the violence of our passions ; from unprovided death here, and from everlasting death hereafter ;

Deliver us, O LORD.

By thy almighty power and unsearchable wisdom ; by

thy adorable goodness, and all thy other glorious attributes ;

Deliver us, O LORD.

By the mystery of thy holy incarnation and humble birth ; by the sanctity of thy heavenly doctrine, the perfect example of thy heavenly life ; and by all the miracles thou didst work for us ;

Deliver us, O LORD.

By the merits of thy bitter passion and death ; by thy victorious resurrection ; by thy triumphant ascension, and by the glory of thy kingdom, who art King of Kings and LORD of Lords, in the hour of death, and in the day of judgment ;

Deliver us, O LORD.

We sinners beseech thee to hear us, O LORD GOD ; and that it may please thee to give us true repentance for all our past offences, and to work in us a firm and effectual resolution to amend our lives for the time to come ;

We beseech thee to hear us, O LORD.

That it may please thee to pardon the sins of our life, and so to prevent and assist us with thy grace while we live here, that we may not fail to be eternally happy hereafter ;

We beseech, &c.

That it may please thee to have pity on the infirmities of our frail nature, and in all our dangers, trials, and temptations, to strengthen and relieve us ;

We beseech, &c.

That seeing our daily imperfections, we may quicken our diligence, depend on thee, and love to pray unto thee ;

We beseech, &c.

That acknowledging all we have is derived from thy free bounty, we may delight to praise and glorify thee, and, above all thy benefits, love thee our Benefactor ;

We beseech, &c.

That knowing all we hope for proceeds from thy free gracious promises, we may faithfully endeavour to serve

and please thee, and secure to ourselves thy everlasting rewards ;

We beseech, &c.

That believing thou governest the world by thy providence, we may humbly and thankfully accept of any condition of life thou assignest us, and not murmur at the part thou givest us to act, but strive to act it well ;

We beseech, &c.

That we may religiously observe the rules and duties of our several places, and contentedly submit to the meanest works of our condition ;

We beseech, &c.

That we may live in peace and charity with all the world, especially among ourselves, united into one family, patiently forbearing, freely forgiving, and readily assisting one another ;

We beseech, &c.

That in the midst of our daily business we may lift up our hearts to heaven, and thereby comfort and refresh our spirits, and increase our desires of a glorious eternity ;

We beseech, &c.

That whether we sleep or wake, we may be safe under thy protection, who never slumberest or sleepest ; and whether we live or die, we may always be thine ;

We beseech, &c.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O LAMB of God, that takest away the sins of the world ;

Grant us thy peace.

O LAMB of God, that takest away the sins of the world ;

Have mercy upon us.

LORD have mercy upon us.

CHRIST have mercy upon us.

LORD have mercy upon us.

Our FATHER, &c.

Bless, O LORD, thy spouse, the holy Catholic Church ;

And evermore mightily defend her.

Deliver her from all strange doctrines, heresies, and schisms ;

And bless her with truth, unity, and concord.

Clothe her Priests with righteousness and holiness ;

And give her people grace to hold fast their holy profession, and adorn it with good works.

Comfort her where she is distressed ;

And strengthen her where she is languishing and weak.

Deliver her where she is in danger ;

And restore her where she is laid waste.

Bless her friends ;

Convert her enemies.

Reduce those who have wandered from her fold ;

And may all the kingdoms of the world be the kingdoms of our LORD and of his CHRIST.

Bless all our kindred and acquaintance ;

And abundantly reward our friends and benefactors.

Bless our enemies and slanderers, and all that persecute us, and despitefully use us.

Turn their hearts, O LORD, and make them become our friends.

Have mercy, O LORD, on the nations who do not know thee ;

And those who knew thee once, but since have fallen from the truth.

Have mercy on the poor, helpless, and afflicted ;

And hear their prayers, when they cry unto thee.

Have mercy on us thy servants here assembled in thy presence ;

And guard and defend us from all evil this day [night].

At night, add here as follows :

Keep us from the terror and danger of fire ;

And from all assaults of wicked men and wicked spirits.

Into thy hands, O LORD, we commend our souls ;

O LORD, our refuge, our strength, and our Redeemer.

Into thy hands, O LORD, we commend our spirits ;

O bless us, and keep us this night without sin.

Accept, O gracious FATHER, this our evening sacrifice of most humble and hearty thanks for all the mercies and blessings of this day, and not only of this day, but of all the days of our past lives. Thy daily care hath been of us, and our daily praises are due unto thee, to whom we owe our being and well-being, even all that we are, and all that we have. Thou hast ordained the day for labour and business, and the night for moderate and refreshing sleep ; and now, in obedience to thy order and the voice of our nature, we desire to lay down our wearied heads upon our beds, humbly beseeching thee, that as thou hast dwelt with us this day, it may please thee to watch over us this night ; and to grant each of us such convenient refreshment, as the necessities of our common nature make us stand in need of. Keep us, therefore, gracious LORD, in safety under the shadow of thy wings ; for unto thy almighty protection we commit ourselves this night ; humbly beseeching thee, that, after due rest, we may rise from our beds with thankful hearts, and return with cheerful dispositions to the duties of our several vocations, to glorify thee by our good works, through JESUS CHRIST our LORD ; to whom, with thee, and the HOLY GHOST, be all honour and glory, world without end. Amen.

God the FATHER of our LORD JESUS CHRIST, the God of the Patriarchs and Prophets, the God of the Apostles, Martyrs and Confessors, and of all true believers, increase our faith, confirm our hope, and enlarge our charity ; and grant that we may faithfully serve him, by doing and suffering his will all the days of our short pilgrimage here, and after death be made partakers of immortal glory. Amen.

The grace of our LORD JESUS CHRIST, and the love of God, and the fellowship of the HOLY GHOST, be with us all. Amen.

PRAYERS OF INTERCESSION

FOR THE CHURCH.

O God, who gatherest thy flock out of all nations into the saving fold of one holy Catholic Church, purchased by the precious blood of thy Son, wherein thou hast, in thy providence, graciously ordained Bishops and Pastors to feed thy sheep and lambs; let thy continual pity cleanse and defend the same, and because without thee it cannot continue in safety, preserve it evermore by thy help and goodness; and so govern the minds of thy servants the Bishops, that they may never lay hands suddenly on any man, but may always make a wise and faithful choice of fit and worthy persons to serve in the ministry of thy church. Bless them all, we beseech thee, and their Clergy with courage and skill and fatherly care, to edify and guard their several charges by thee committed to them. Bless also the faithful with an humble filial love, and due obedience for thy sake, to their superiors whom thou hast set over them; that so the clearness of truth, and beauty of holiness, daily increasing in this thy church, through every one's devout pursuance of his duties, all may come at last into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life; all heresies and schisms may vanish away, and all Jews, Turks, and Infidels, may be brought home, and saved among the remnants of thy true Israelites, and be made with us, and with all who profess themselves Christians, one fold under one Shepherd, JESUS CHRIST our LORD, who liveth and reigneth with thee and the HOLY GHOST, one GOD, world without end. Amen.

FOR THE STATE.

O God, by whom alone Kings reign, and all kinds and degrees of lawful magistracy are substituted, to provide for the public peace, among such infinite varieties of humours and interests ; and by restraining private injuries, to remove the impediments of true charity, that so the whole state and each member be built up together, to their greatest fitness for thy heavenly kingdom. Preserve, we beseech thee, and govern with thy grace those whom thou hast adorned with thy power: Rule their hearts in thy faith, fear, and love, that they may not seek their own, but thy honour and glory only, O **LORD** of Lords, and King of Kings ; and may at all times, and in all cases, truly and indifferently minister justice, to the punishment of all wickedness and vice, and to the furtherance of thy true religion and virtue. Make both them and their subjects to know that thou reignest, that so they may seek in all things truly to obey and please thee, and Kings may be, indeed, the nursing fathers and Queens, the nursing mothers of the church. Grant this, O **LORD**, we humbly pray thee ; and for this end save and defend all Christian Kings, Princes, and Governors ; inspire them with a true zeal for thee, and so give by their means to all nations unity, peace, and concord, that they may become the kingdoms of thee and of thy Son ; who, with thee and the **HOLY GHOST**, liveth and reigneth in the one only eternal Majesty, God and King for ever, world without end. Amen.

FOR ALL CONDITIONS OF MEN.

O **LORD**, who hast commanded us to make prayers and supplications for all others as well as for ourselves, we beseech thee, O thou Creator and Preserver of all mankind, for all sorts and conditions of men, that thou wouldest be pleased to extend thy mercy to them all, to open and enlighten the eyes of them that sit in darkness, and to guide their feet into the way of peace ; that thy ways may be made known upon earth, and thy saving health among

all nations. More especially we pray for the good estate of all orders and degrees in thy church, that both Priests and people may, by their faith and holy conversation, shine as lights, set in candlesticks of gold: Distribute, therefore, thy graces and blessings to every one, as thou shalt judge most meet, and as may best fit, and enable, and encourage them in their several callings, in performance of their duties of worship and obedience to thee, and of justice, and truth, and charity to their brethren. Particularly bless and keep all those to whom we are bound by any special relation, whether of nature or otherwise. [*And in special N. N. or N. N.*] Thou knowest our several desires and wants: Now, therefore, mercifully proportion thy blessings to every one accordingly, that we may be mutual helps and comforts in our passage through this vale of misery. Finally, we commend to thy fatherly goodness all those who are under any calamity in mind or body, or outward condition; more especially those that suffer for righteousness sake. Give them, we beseech thee, patience to bear, and prudence to make a right use of their afflictions, and, in thine own good time, relieve and restore them here, or take them to thine eternal rest, through thy mercies in JESUS CHRIST our LORD and mighty REDEEMER. Amen.

FOR ENEMIES.

O GOD, our heavenly FATHER, who makest thy sun to rise on the evil and on the good, and sendest rain on the just and unjust; and who of thy tender love towards us, while we were enemies, didst send thy beloved SON JESUS CHRIST to take upon him our flesh, and to suffer death for us upon the cross, that we might all follow the example of his great love and deep humility; mercifully grant that we may follow his most blessed example, and being filled with his SPIRIT, may learn to love and bless all those that trespass against us, and in any wise despitefully use us. Wherefore, we beseech thee, O merciful FATHER, in obedience to thy command, and in conformity to thy SON's practice, that it may please thee to forgive our enemies,

persecutors, and slanderers ; especially those that have either caused or increased the destructions in Church or State. Have mercy upon them, good **LORD**, have mercy upon them ; remember not their offences, neither take thou vengeance of their sins : Spare them, because they are the work of thy hands ; spare them, because they are redeemed with thy Son's precious blood ; and lay not to their charge whatever they have said or done against us thy servants, who stand bound unto thee in ten thousand talents. Deliver them both from the secret crafts and open assaults of their and our great enemy ; open their eyes and hearts, that they may see and consider the errors of their own ways, and so turn into the straight path, walking therein in all meekness and brotherly love, in all charity, condescension, and humility ; that we may live together in peace here, and reign together in thy glory hereafter ; for the love of **JESUS CHRIST** our **LORD**, to whom, with thee and the **HOLY GHOST**, be all honour and glory, world without end. Amen.

FOR FRIENDS AND NATURAL RELATIONS.

O **God**, our heavenly **FATHER**, who hast commanded us to love one another, as thy children, and hast ordained the highest friendship in the bond of thy **SPIRIT** ; we beseech thee to preserve us always in the same bond, to thy glory, and our mutual comfort, with all those to whom we are bound by any special tie, either of nature or of choice ; that we may be perfected together in that love which is from above, and which never faileth. Bless more particularly this family by thy grace ; bless our kindred, our acquaintance, our friends, our benefactors, [*especially N. or N. to whom, by the wisdom of thy providence, we are in a peculiar manner obliged,*] and all thy servants whom thou willest to be more nearly knit unto us in any relation whatever. Distribute thy blessings among them according as may, on all accounts, be fittest for them, O thou that knowest their several desires and necessities ; give them such temporal blessings as it shall seem best unto thee, and

may be most for the advancement of their eternal interest ; but, above all, send down the dew of thy heavenly grace upon them, and pour the light of thy SPIRIT into their hearts, which may lead them steadfastly in thy way, and enable them to walk in the same all the days of their life ; that we may have joy in each other that passeth not away ; and having lived together in love here, may live for ever together with them, in the glory of thy kingdom, through JESUS CHRIST our LORD. Amen.

FOR THE SAINTS.

O ETERNAL FATHER, whose holy SPIRIT, by thy blessed Apostles, hath planted in the world the saving doctrine of thy SON, and watered it with so much blood that it hath overspread the earth, and borne much fruit to heaven ! most thankfully we praise thee for the gracious lives and deaths of all thy saints here, and for the glorious crowns with which they are recompensed ; beseeching thee to give us grace so to follow their good examples, applying home to our hearts their precious memories, that we, living and dying like them, may together with them be partakers also of thy heavenly kingdom, and numbered with these thy holy ones in glory everlasting. Grant this, O FATHER, for the merits of JESUS CHRIST, our only Mediator and Advocate. Amen.

FOR A MEMBER OF THE FAMILY SICK.

O SOVEREIGN LORD of life and death ! by the order of whose providence thy servant now lies dangerously sick, and summons the utmost of our charity in his [or her] assistance ; hear, we beseech thee, our humble supplications for him, that, if possible, this sickness may only be for thy greater glory, and he recover his health, better instructed by this thy discipline duly to value and use it ; or, if it must be to death, that he may be strengthened by thy grace to bear the approaches to his dissolution, however painful, and yield up his soul with that courage and constancy as becometh a Christian. Hear us also, good LORD, for our-

selves, and grant that wisely improving this opportunity of exercising our right judgments, both in discourse and practice with him, we may sink them deeper into our own selves, and thereby be more strongly disposed to pass fearless through the same rough way to immortality, through our **LORD JESUS CHRIST.** Amen.

Here follows the LITANY or GENERAL SUPPLICATION, to be said after MORNING PRAYER, chiefly upon the days of fasting and humiliation, or according as discretion or devotion shall prompt.

O God the FATHER of Heaven, Maker of all things,
Have mercy upon us.

O God the SON, Redeemer of the world,
Have mercy upon us.

O God the HOLY GHOST, Sanctifier of the Church,
Have mercy upon us.

Holy, blessed, and glorious Trinity, that art but one God,
Have mercy upon us.

Holy, holy, holy, **LORD GOD Omnipotent**, who art, who wast, and who art to come,
Have mercy, &c.

O God of gods, who didst unto Moses manifest thy name, “I Am that I Am,” whom the heaven of heavens cannot contain,
Have mercy, &c.

Everlasting King, immortal, invisible; who inhabitest that light unto which no man can approach, great in council and mighty in work, and of whose wisdom there is no end,
Have mercy, &c.

Who only doest great things, and unsearchable marvellous things without number; who workest all things according to the purpose of thy will, and madest all things for thyself,
Have mercy, &c.

One God and Father of us all, who art above all, and through all, and in us all; from whom, by whom, and in whom are all things; in whom we live and have our being;
Have mercy, &c.

O God, who hast disposed of all things in number, weight, and measure, who madest heaven and earth, and all things therein, who createdst the earth by thy power, and the universe by thy wisdom,

Have mercy, &c.

The Lord forming light and creating darkness, making peace and creating evil for punishment of transgressors ; in whose hand is the life of every living thing, and the breath of all flesh,

Have mercy, &c.

O Lord, who searchest the heart and triest the reins, who quickenest the dead, and callest those things that were not, as if they ; were whose eyes are brighter than the sun, beholding all the ways of men,

Have mercy, &c.

O Lord Gon, who killest and makest alive, who sendest to the grave and bringest back again, who increasest the nations and destroyest them, who enlargest the nations and straitenest them,

Have mercy, &c.

O God, who takest no pleasure in iniquity, with whom is no acceptance of persons, terrible in thy counsels concerning the sons of men, the strong and jealous Gon, visiting the iniquities of the fathers upon the children,

Have mercy, &c.

O God, whose anger none can withstand, but whose mercy is above all thy works ; O God most gracious, showing mercy even to a thousand generations,

Have mercy, &c.

The Lord, compassionate, long-suffering, of great mercy and truth, our Protector and exceeding great Reward,

Have mercy, &c.

O Father of mercies, and God of all consolation, who only canst comfort us in all our tribulations,

Have mercy, &c.

O God, who by the death of thy Son hast redeemed, and by the grace of thy Spirit dost sanctify us, and all thy faithful people,

Have mercy, &c.

Have mercy, O **LORD**, and spare us :

Have mercy, &c.

Have mercy, O **LORD**, and hear us :

Have mercy, &c.

From all evil and from all sin, but particularly from all pride, obstinacy, and vain-glory, and from all covetousness,

*Deliver us, O **LORD**.*

From gluttony and surfeiting, from envy and hatred, from anger and ill-will, from luxury and uncleanness, from sloth and inordinate heaviness, and anxiety,

Deliver us, &c.

From all hypocrisy, and all uncharitableness, from all baseness and cowardice, from all blindness and hardness of heart ;

Deliver us, &c.

By the might of thy omnipotency, by the Majesty of thy glory, and by the multitude of thy mercies ;

Deliver us, &c.

Now, and at all times, when we look unto thee ; but especially in the hour of death, and in the day of judgment ;

Deliver us, &c.

We sinners beseech thee to hear us, O **LORD** ; that it would please thee to give us thy grace that we may worship thee our **LORD GOD**, in spirit and in truth ;

*We beseech thee to hear us, O **LORD**.*

That we may love thee with all our hearts, with all our minds, with all our souls and with all our strength ; that we may steadfastly believe in thee, give thee thanks always, and put our trust in thee ;

We beseech, &c.

That we may honour thy holy name and thy word, that we may remember our covenant with thee in baptism, and all our renewed vows to adhere unto thee only, against all manner of opposition from the world, the flesh, or the Devil ;

We beseech, &c.

That we may love our neighbour as ourselves ; that we may do to all men as we would they should do unto us ;
We beseech, &c.

That we may obey and reverence our parents and superiors, and may submit ourselves to every ordinance of man for thy sake ;

We beseech, &c.

That we may be perfectly true and just in all our dealings, that we may injure no man's life, good name or honour, and may be ready to do them all the good we can ;

We beseech, &c.

That we may forbear one another in love, being careful to keep the unity of the SPIRIT in the bond of peace ; that we may bear one another's burdens, and so fulfil the law of God ;

We beseech, &c.

That thou wouldest cleanse our hearts from all inordinate desires and impure affections, by pouring into us thy holy love ; that we may obtain the true love of thee and our neighbours, with the contempt of ourselves and the things of this world ;

We beseech, &c.

That we may present our bodies a living and holy sacrifice, well-pleasing to thee, and at length attain to that kingdom which thou hast prepared for us from the beginning of the world ;

We beseech, &c.

That it may please thee to rule thy Church universal, as in the beginning ; and to deliyer the same, in every branch thereof, from all false doctrine, heresy and schism ;

We beseech, &c.

That thou wouldest give to all Christian Princes and states, unity, peace, and firm concord, with zeal for thy glory ;

We beseech, &c.

That from the rising of the sun even unto the setting of

the same, thy name may be great among all the Gentiles, and that all the kingdoms of the earth may become the kingdoms of thy Son ;

We beseech, &c.

That thy kingdom may come into us, and all that truly call upon thee, with peace, righteousness, and joy in the HOLY SPIRIT ; and that both thy name may be sanctified, and thy will done in us and by us on earth, as it is done in heaven by thy holy angels ;

We beseech, &c.

That thou wouldest be pleased to give us, with all thy faithful people, this day our daily bread, spiritual and bodily ;

We beseech, &c.

That thou wouldest graciously forgive us our trespasses as we forgive them that trespass against us ; and lead us not into temptation, or suffer us not to be tempted above what weare able, but deliver us from the evil one, and all evil ;

We beseech, &c.

That thou wouldest have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, stubbornness, pride, and contempt of thy word ;

We beseech, &c.

That thou wouldest open and enlighten the eyes of all them that sit in darkness, and in the shadow of death ; and guide their feet into the way of peace ;

We beseech, &c.

That thou wouldest bring into the way of truth all such as have erred or are deceived by themselves and others, and fetch all wandering souls home to thy flock ;

We beseech, &c.

That thou wouldest vouchsafe to strengthen all such as stand, to comfort and assist all that are weak and broken, and to raise up again them that fall ;

We beseech, &c.

That thou wouldest vouchsafe to defend the cause of the orphans and widows, to succour all that are desolate and

oppressed, and to have pity upon all that are under any calamity in body or mind, or outward estate ;

We beseech, &c.

That thou wouldest give them perfect patience in all their afflictions, and wisdom to receive spiritual profit by all that thine hand hath laid upon them ;

We beseech, &c.

That neither by frailty, enticements, or any tortures, thou wouldest permit any of us to fall from thee, but wouldest perfect thy praise in us by the steadfastness of our faith, and by the invincibleness of our charity ;

We beseech, &c.

That thou wouldest hear always the prayers of thy Church ; and that whatever we faithfully ask, either for ourselves or for others, may through thy grace be effectually obtained ;

We beseech, &c.

O FATHER, in the name of thy SON,

We beseech, &c.

O LORD, our Protector, behold us ;

And look upon the face of thy CHRIST.

Remember thy people, O LORD, with thy good pleasure ;

And visit them with thy salvation.

Convert us, O LORD God of hosts ;

And show us the light of thy countenance.

Let thy Priests be clothed with righteousness ;

And make thy faithful people joyful.

Turn the scourge of thine anger from the earth ;

And give peace in our time, O LORD.

O Lamb of God, that takest away the sins of the world ;

Grant us thy peace.

O LAMB of God, &c.

Have mercy upon us.

O LAMB of God, &c.

Send thy HOLY SPIRIT into us.

Our FATHER which art, &c.

Save thy servants, O LORD ;

And send us help from thy holy place.

O Almighty everlasting GOD, by whose SPIRIT the whole body of thy Church is sanctified and governed, mercifully hear us for all estates of the same ; that by all degrees thou mayst be faithfully served and glorified, from the gift of thy grace, through JESUS CHRIST, our LORD. Amen.

After which may be added one or more of the following COLLECTS, according to discretion.

I.

O GOD, the Author of peace, and the Lover of charity, give, we beseech thee, unto all our enemies that peace and charity which are thy gift, and are without all hypocrisy ; and mercifully grant unto them forgiveness of all their sins, and unto us protection from all their snares and assaults ; that we, securely trusting in thy almighty defence, may not fear either the policy or the power of our adversaries, but may evermore give thanks unto thee for thy great deliverances and mercies to us ; through CHRIST our LORD. Amen.

II.

Blessed GOD, from whom all holy desires, all good designs, and all just enterprizes do proceed, inspire, we humbly pray thee, all Christians Princes and states with principles of righteousness and peace ; pour into their hearts reasonable and religious desires, instruct them secretly with good counsels and wise resolutions, for the honour and peace of the Church, and for the true interest of them and their subjects : And so bring down the pride of man, disarm the power, baffle the designs, and confound the devices, of all that put their confidence not in thee, but in their own strength, and sacrifice to their own nets ; that so thy servants being armed with thy defence, and secure from the fear of their enemies, may in thy holy Church pass their time in rest and quietness ; through the merits of JESUS CHRIST our SAVIOUR Amen.

III.

O GOD of peace, and Author of concord, whom to know is to live, and whom to serve is to reign, mercifully defend us thy humble servants in all assaults of our enemies ; that

we, putting our whole trust and confidence in thee our mighty Deliverer, and only Refuge, may not be afraid of any weapons of the enemy, but may continually triumph in thy salvation ; through the might of JESUS CHRIST our LORD. Amen.

IV

O GOD, who rulest in the kingdoms of men, and in whose hand are the hearts of the Kings and mighty ones of the earth which thou turnest as the course of waters is turned ; so dispose all hearts, and remove all obstacles, that none may longer have the will, much less the power, to hinder the establishment of thy peaceful kingdom throughout all the Churches : And give hereby to all nations unity, peace, and concord ; that the course of the world may be so peaceably ordered, according to thy holy will, that thy Church universal may joyfully serve thee in all godly quietness ; through JESUS CHRIST our LORD. Amen.

IN TIME OF PERSECUTION.

O PROVIDENT LORD, who permittest the power of darkness in this world to persecute the children of light ; that their sufferings may exercise themselves, and attest to those without, the utter contempt of all temporal goods, in comparison of their eternal hope : Sustain us, we humbly beseech thee, against being shaken by the dread of men, or rage of Devils ; support us under the present burden thou hast seen fit to lay upon us for our trial ; maintain us by thy grace under all difficulties, in the strictest obedience to all thy commandments ; and never suffer us basely to start from the cross, which we have been so powerfully commanded to take up, and therewith to follow Him who was made perfect by sufferings ; neither suffer us to be disengaged at all by the outward prosperity of our persecutors : But grant that, in due compassion both to them and to ourselves, no temptation may be able to sway us from our duty, or prevail on us to violate any obligation, public or private, that we may stand in, and may we be ready continually to render them all good offices, and to pray unto thee for

them, that thou wouldest not lay this sin to their charge, but have mercy upon them, and bring them back into the path of peace and true righteousness, through our **LORD JESUS CHRIST.** Amen.

Here may be added also one or other of the following COLLECTS, as discretion shall direct.

I.

O MOST powerful and righteous **LORD GOD**, mercifully assist our prayers when we cry unto thee, powerfully defend the cause of thy truth against the face of the wicked, and put forth now thy right-arm, and let those evils which the craft and subtlety of the Devil or man worketh against us be brought to nought, and by thy good Providence dispersed; that we thy servants, being hurt by no persecutions, may evermore glorify thee, and give thee thanks, through **CHRIST our LORD.** Amen.

II.

Grant, we beseech thee, **O GOD**, the Strength of all that put their trust in thee, that in all our sufferings here upon earth, for the testimony of thy truth, and for righteousness sake, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed, and being filled with the **HOLY GHOST**, may learn to love and bless our persecutors, by the examples that thou hast set before us: And that we may not be afraid through many tribulations and persecutions to enter into the kingdom of heaven; but may count all things dross and dung so we may but gain **CHRIST.** To whom with thee, **O FATHER**, and the **HOLY GHOST**, be all glory, now and for ever. Amen.

III.

Keep, we beseech thee, **O LORD**, thy household the Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; and let the course of this world be so peaceably ordered by thy government, that we and all the members of thy Church may henceforth joyfully serve thee in all godly quietness, through **JESUS CHRIST our LORD.** Amen.

PRAYERS

TO BE SAID IN PRIVATE.

BY PERSONS IN DEEP AFFLICTION.

O most blessed, and gracious God, who only canst heal a wounded spirit, and quiet a troubled mind, look with pity on the misery of thy most unworthy creature, that load of misery which I feel within me, but am not able to express. Unto thee do I cry for help, O thou great Physician of body and soul: Uphold and comfort my weak and dejected spirit. As thou alone canst relieve me, so unto thee do I call for relief; O hear my most earnest supplication, and make me to possess an easy, quiet, and cheerful spirit, as my trust is in thee. I ask this, O LORD, as the greatest of blessings thou canst bestow upon me; I ask it, because I cannot enjoy any other of thy blessings without it; I ask it, because thou alone canst give it; and if thou art pleased to glorify thy goodness in granting this my earnest request, then shall I serve thee faithfully, with a cheerful and thankful heart, and glorify thy goodness, all the remainder of my life, through JESUS CHRIST my LORD. Amen.

O blessed JESU, who hast made man, and who in our nature tookest our infirmities, and wast once exceeding sorrowful unto death, and who in anguish of spirit upon the cross, cried out to thy FATHER, and our FATHER, “ My God, my God, why hast thou forsaken me! ” O thou most merciful, faithful, and unchangeable High Priest, who wast made like unto thy brethren, and canst not but be touched with the sense of our infirmities, I beseech thee by thy infinite compassion to look down from heaven upon me, who am a miserable object of thy pity,

being sore afflicted, and sore let and hindered in the course of my Christian duties by sadness and dejection of spirit. Thou knowest, O **LORD**, how exceedingly my soul is troubled: Thou seest how much it is disquieted within me; I take no delight in any thing I do, no not in my spiritual exercises. I am wholly indisposed for my own business, and loathe to do any thing, even to pray unto thee, though I will not forbear to pray unto thee, O **LORD**, my Strength and my Redeemer. I beseech thee, blessed **SAVIOUR**, hear my complaint, and take away this plague from me. It is with this most earnest petition that I now lie prostrate at the throne of mercy: Remove it, I beseech thee, be it fixed in the body, or in the soul, of thy afflicted servant, or in both; speak but the word, and I shall be whole. I ask this in submission to thy good will and pleasure: If it is sent to me to punish me for my sins past, or restrain me from sins to come, or to correct my pride, or exercise my patience and trust in thee, not my will but thine be done. I am content to bear it to my life's end: If thou shalt think fit to continue it, and support me under it with the assistances of thy **HOLY SPIRIT**. But if it please thee, O let this torment of soul depart from me, that, being restored to an easy, free, cheerful, and active spirit, I may serve thee with delight, and vigour, in all the duties of my heavenly calling, and enjoy all other blessings and comforts of life, which thou art pleased to continue unto me, and better bear any other sufferings which thou shalt think fit, for the exercise of my patience, to lay upon me. O **LORD**, hear this prayer, which in anguish of spirit I make unto thee. I come to thee at this time in hopes to obtain this great mercy of thee, who art all mercy. O grant it for thy own merits' sake, who wast a man of sorrows, and acquainted with grief, and now livest, and reignest with the **FATHER**, and the **HOLY GHOST**, one **God**, world without end. Amen.

SOLILOQUY OF A TROUBLED SOUL.

WHY art thou so vexed, O my soul ; and why art thou so disquieted within me ?

The LORD hath covered me with a cloud in his anger ; and with darkness am I compassed about.

My soul is sore troubled ; but, LORD, how long wilt thou punish me ?

I am bowed down greatly ; for mine iniquities are gone over my head, and as an heavy burden too heavy for me.

There is no peace in my spirit, for it is grievously wounded ; neither is there quiet found in my soul, because the hand of the LORD presseth me hard.

And I said, Surely my strength and my hope are perished from the LORD.

O my God, why hast thou caused the arrows of thy quiver to enter thus into my reins ? And why hast thou so filled me with bitterness, and made me drunk with wormwood ?

Why hast thou led me, and brought me into darkness ; and turned thy hand against me all the day ?

Thou hast removed my soul far off from peace, whence I go mourning all the day long.

But why art thou so cast down, O my soul ; and why art thou so full of heaviness ?

Put thy trust yet in the LORD, of whose mercies it is that thou art not utterly consumed.

It is good that thou both hope and quietly wait for the salvation of the LORD, who will not cast off for ever.

But though he cause grief, yet will he have compassion according to the multitude of his mercies.

Hope thou therefore in God, O my soul, for thy hope is not yet perished from the LORD ; yea, hope thou in God, for I shall yet praise him for the help of his countenance.

He will make me to hear of joy and gladness, that the bones which have been broken may rejoice.

Return therefore unto thy rest, O my soul; and be no longer disquieted within me.

Return unto thy rest, O my soul, in God: For he is thy resting-place and thy salvation.

END OF VOL. XXV.

